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HISTORY
of the
RALEIGH BAPTIST
ASSOCIATION
of
NORTH CAROLINA

1805 - 1955

William Richard Eaton

HISTORY
of the
RALEIGH BAPTIST
ASSOCIATION
of
NORTH CAROLINA

by

WILLIAM RICHARD EATON

*Published by the Association
on the Occasion of Its
Sesqui-Centennial Anniversary*

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PREFACE

Newspapers are frequently more fun than history books, for newspapers can deal with sidelights of human interest and humor that often must be left out of the historical account. Preparing to write this account has been—apart from the labor involved—more fun than reading the newspaper. For example, what newspaper ever sent two reporters named Rence and Hair to cover the same event, or what newsworthy assembly ever listened to an announcement concerning provisions for the noon meal and immediately thereafter stood to sing “Pass Me Not”? These as well as many instances revelatory of the customs, manners and personalities of bygone years enliven the old minutes of the Raleigh Association.

I am gratefully conscious of five areas of special kindness and assistance in this undertaking. For having changed an aversion for history into an attraction, Dr. S. L. Stealey; for encouragement when the task was heaviest, Dr. P. A. Duncan; for library assistance beyond the call of duty, Miss Lucille Kallam; for a sympathetic attitude toward their pastor’s “other” duties, Mars Hill Baptist Church, Mount Zion Association; and for a multitude of services which included typing and proofreading, my wife. To these go a large share of credit for any service this work may render.

March 29, 1955
Wake Forest, North Carolina

William R. Eaton

FOREWORD

In a story that concerns itself with the Raleigh Association it is almost impossible to stress adequately the significance of the union of the Raleigh Association and the Central Association in 1944. The strength and vigor of the Central are reflected in the increased dynamic Christian activity in the Association following the union of the Central with the Raleigh. To make the story more nearly complete, the Committee is including as Appendix VI a brief history of the Central Association, prepared by the Work Projects Administration in 1941, three years before the union.

Some readers of this volume will wish that more information had been given about individual churches in the Association. Fortunately this information is already available in print for both the Raleigh and the Central Associations in two volumes: *Central Association, Raleigh Association*. These two volumes are parts of a larger project entitled *Inventory of the Church Archives of North Carolina: Southern Baptist Convention*. They were published in Raleigh, North Carolina, February, 1941, as part of The North Carolina Historical Records Survey Projects, Division of Community Service Programs, Work Projects Administration.

In publishing this volume the Sesqui-Centennial Committee appointed by the Association acknowledges its debt of gratitude to Mr. William Richard Eaton, who undertook the work as a thesis, and to Dr. Pope A. Duncan, Professor of Church History in the Southeastern Seminary, who directed Mr. Eaton in his research and writing.

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CHAPTER I

INTRODUCTION

When, in 1953, the Raleigh Baptist Association of North Carolina adopted the Report of the Committee on Observance of the Sesqui-Centennial, it authorized the publication of a history of the Association. Prior to the next meeting of the Association, a member of the Committee, Professor A. L. Aycock of Wake Forest College, discussed with Dr. Pope A. Duncan, Associate Professor of Church History at the Southeastern Baptist Theological Seminary, Wake Forest, the possibility of engaging a graduate student for the task.

This having been the first year Southeastern has offered a course of study leading to a graduate degree, and the author being the only graduate student in the field of Church History, he was offered the privilege of attempting to write the history. He accepted, blissfully unaware of the difficulties ahead.

Sources for this history are exceedingly few. Very little specific information is to be found outside the minutes of the Association, of which Wake Forest College Library has an excellent collection. Even this collection, however, is incomplete for the first two or three decades. Were it not for some invaluable old church records, dusty and tattered, even that which is written herein concerning the early years of the Association would be greatly reduced. These old church records have been especially helpful in the task of ascertaining something of that period of the Association's life for which no minutes are preserved. With few exceptions, all the other sources consulted have been helpful only in the area of the general conditions and the religious culture of the times.

No history of the Raleigh Association has been made available before*, the one attempt that achieved partial completion having been lost. It is my hope, therefore, that this account, in addition to being of some small service to the Association on the occasion of its one hundred and fiftieth birthday, will serve to make available to those interested a record of some of the events which transpired so long ago that they are beyond the memory of any person alive today and for which the records are accessible only to the student. These facts have largely determined the method of this writing.

This method of presentation may be called one of diminishing intensity. A large portion of the earliest records are treated extensively herein, and as the years approach the present the account more and more takes on the nature of a condensation. There is enough ma-

*See Foreword.

terial for a worthwhile history of the years since the Raleigh and the Central were united in 1944, but this period is treated only in terms of its most significant aspects.

Before beginning the story of the Raleigh Association, however, one must review the state of religion in North Carolina around 1800 and the changes which took place that were to result in a widespread increase in the vitality of religion in the State and in the formation of several additional associations during the first decade of the nineteenth century.

For some two decades prior to 1800 there was a fairly general coldness as pertained to religion in the State. To be sure, several churches and a few associations were faithfully serving the needs, but there seemed to be a common lack of concern for religion. Historians have suggested several possible causes for this condition. Whatever the case, some intermediary factors are acknowledged to have been characteristic of the time.

A severe lack of qualified ministers hampered the work. There seems to have been very little appeal to the young men to devote themselves to religious interests. Some writers see as contributory factors a failure on the part of the older ministers and the appeal of atheistic nominalism as fostered by the debating societies and pseudo-intellectual pursuits that were popular. Further, many of those devoted to religious leadership were grossly uneducated and just as grossly adamant in their untenable defense of extreme interpretations of the Arminian or Calvinist viewpoint.

The conflict between Arminianism and Calvinism seems to have contributed to the general coldness in religion. Much of the preaching was a promulgation of one and an attack upon the other, depending on the point of view of the speaker. This debate over doctrinal position detracted much of the energy that might well have been directed to the teaching of basic Gospel truths. Theological partisanship effected vigorous side-taking but very little of the spirit of Christian evangelism. Yet there was an awareness of the need and prayer for a revival at several points throughout North Carolina and the surrounding states.

One specific event prior to 1800 is of direct concern to the Raleigh Association. In 1792 the Kehukee Association decided to divide. The following year twenty-three of the forty-nine churches that had been in the Kehukee met as the Neuse Association.¹ As we shall see later, the Neuse was the parent association of the Raleigh.

Events in Kentucky in 1800 were to have a bearing on the religious life in North Carolina a few years later, for in that year a spirit of revival began to be manifested in the Elkhorn Association of Kentucky. From here it spread, sweeping into Tennessee, then into

¹George W. Paschal, *History of North Carolina Baptists* (Raleigh: The General Board, North Carolina Baptist State Convention, 1930), Vol. I, p. 518. This volume and Johnson, Guion Griffis, *Ante-bellum North Carolina* (Chapel Hill: The University of North Carolina Press, 1937), comprise the major sources from which general and background information have been summarized in this introduction.

North Carolina, and finally across the entire South. In its wake were thousands of new converts. Churches multiplied in number. New associations came into being. One of the new associations was the Raleigh Baptist Association of North Carolina.

The story of the Raleigh Association is told here in six chapters: first, the twenty-odd years of the early life of the Association, for which there are no extant minutes and few records of any sort; second, the organizational development of the union reflected in its constitutions as printed through the years; third, the growth from four small churches to the 1954 enrollment of seventy-nine churches, the major emphasis being upon that period for which minutes are available; fourth, a detailed account of the enviable record made by the Association in the work of missions and education; fifth, doctrinal development as revealed by the Association's position in controversial issues of significance; sixth, a concluding statement in which the major changes effected in the Association's life are evaluated.

Despite their interest and value, the histories of the local churches are not the concern of this study. References are made to events in the lives of individual churches, but only to the extent that these events throw light upon the history of the Association. This is the story of the Raleigh Association.

CHAPTER II

YEARS OF MYSTERY

I. AN INTEREST IN HISTORY COMES LATE

The Raleigh Baptist Association had been founded for more than a century when its first official interest in its own history was evidenced at its meeting in 1923. "On motion of Brother C. E. Maddry the Association decided to elect a Historian."² A committee recommended Brother Thad Ivey, and he became the first person officially chosen for the position.³ He undertook to gather as many of the old records of the Association as possible preparatory to the writing of a history, but circumstances prevented his ever composing the intended account.⁴

In 1944 the Report of the Historical Commission of the Baptist State Convention said that "Dr. L. M. Freeman of Meredith College is using the files of minutes of the Raleigh Association in the preparation of a much-needed history of the Association."⁵ Dr. Freeman completed the history through about 1870. It was turned over to officers of the Association, subsequently being misplaced. As there was only one copy, this work is now lost.⁶

At least part of this increase in concern for an account of the past activities of the Association must have been due to the actions of the State Convention. In 1921 attention was called to the fact that nothing was being done in North Carolina in the matter of gathering and preserving Baptist historical information and data. In response to a plea that adequate provision be made for "at least the beginning of a history of North Carolina Baptists,"⁷ the Convention appointed a five-member Historical Commission.⁸ This Commission, in its 1924 report to the Convention, reviewed the status of historical information in various associations, one of which was the Raleigh: "And now what shall be said of our metropolitan association—the Raleigh—... *not a word of its history for the first twenty-five years can be found.*"⁹

The loss by fire of homes and churches in which the records were

²Raleigh Baptist Association of North Carolina, *Annual*, 1923, p. 7.

³*Ibid.*, p. 8.

⁴From a personal interview with Dr. George W. Paschal, Thursday, February 3, 1955. Cf. Report of the Historical Commission of the Baptist State Convention of North Carolina in its *Annual*, 1924, p. 44.

⁵Baptist State Convention of North Carolina, *Annual*, 1944, p. 128.

⁶From a telephone conversation with Dr. L. E. M. Freeman, Thursday, February 24, 1955.

⁷Baptist State Convention of North Carolina, *op. cit.*, 1921, p. 89.

⁸*Ibid.*, p. 98.

⁹*Ibid.*, 1924, p. 44.

stored accounted for this deficiency to a large extent, as did a lack of appreciation of the worth of such documents by their owners years ago. Sometimes those irreplaceable old records were burned as rubbish. "One family in Raleigh growing tired of moving a large collection of minutes and records which the father had gathered during many years of search, piled them in the back yard and burned them."¹⁰

II. FORMATION OF THE RALEIGH ASSOCIATION

Except for a few pages from the 1826 Annual, the records of the Association before 1830 appear to be irreparably lost; yet the occasion of its formation is not an altogether forgotten event.

The traditional date is 1805. Several references support this tradition. The report of the Historian to the Association in 1940 affirmed that "a hundred and thirty-five years ago it was born, sired by the old Kehukee Association . . . Four churches¹¹ constituted the Association—Wake Cross Roads, Cool Springs, Wake Liberty, and Holly Spring."¹² A few years before, in 1937, an agreeing contention, "the Raleigh Association has just concluded its one hundred and thirty-first year of work," had been printed.¹³

David Benedict, writing in 1848, failed to mention the Kehukee Association, saying the Raleigh was "organized in 1805, with but four churches which were dismissed from the Neuse."¹⁴ He indicated that his source of information was the Clerk of the Association.

The earliest extant record giving support to the 1805 tradition is the annual of the first session of the Association to be numbered. All earlier annuals extant give the date and place of meeting, but not the number of the session. In 1843 the annual is called: "Minutes of the thirty-eight (sic) anniversary of the Raleigh Baptist Association, held in Wake Bethel Meeting House, Wake County, N. C., October 7-10, 1843."¹⁵ The use here of "anniversary" instead of "session" suggests the possibility that the Association celebrated its first anniversary in 1805, thus having held its first session in 1804. This possibility, however, does not exist in fact, as will be demonstrated below. One must conclude, therefore, that the instigator of the numbering either (1) used the word "anniversary" to convey

¹⁰*Ibid.*, 1925, p. 87.

¹¹The earliest extant list of churches in the Raleigh Association is found on one of the pages preserved from its 1826 Annual. These four churches are on that list. Cf. Appendix 1 hereto for a copy of these pages.

¹²Raleigh Baptist Association of North Carolina, *op. cit.*, 1940, p. 35. As the Neuse was formed from the Kehukee, this statement is defensible even if the churches did come directly from the Neuse.

¹³*Ibid.*, 1937, p. 35.

¹⁴David Benedict, *A General History of the Baptist Denomination in America and Other Parts of the World* (New York: Lewis Colby and Company, 1848), p. 692.

¹⁵*Italics not in original.*

what today's use of "session" would convey, or (2) had unreliable information at his disposal. Nevertheless, this information must be given considerable weight in seeking to determine the date of the first meeting of the Association, since it springs from a time only some thirty-eight years removed from the actual event. This precedent, at any rate, was followed only through 1848; in 1849 the annual is entitled: "Minutes of the Forty Fourth Session of the Raleigh Baptist Association . . . August 25-27, 1849."¹⁶ This numbering would date the first session in 1805, which is a possibility.

In the 1924 Report of the Historical Commission of the Baptist State Convention reference is made to the Raleigh Association's having been organized in 1806.¹⁷ While this contradicts the tradition, currently available facts do not preclude its validity. Although the year of the formation cannot be fixed with final certainty, limits within which it took place can be.

When the Neuse Association met at Saddle-Tree Meeting House, Robeson County, N. C., Friday, October 18, 1805, Wake Cross Roads and Holly Spring were included in the list of member churches.¹⁸ During that meeting, however, four churches—Cumberland Cape Fear, Johnston Rocky Spring, Wake Cross Roads and Wake Holly Spring—"petitioned, by their letters and delegates, for a dismissal from this Association, in order to join other Churches so as to make an Association," and it was "Resolved, that the said Churches be dismissed, *when formed into another Association.*"¹⁹ These churches are not found in the list of member churches of the Neuse Association for the following year.²⁰ While this list does not agree completely with the one above (*ante*, p. 5), Wake Cross Roads is one of the names found in both lists. A record book of the activities of this church from before the beginning of the nineteenth century has been preserved, providing a source of information not otherwise available.

The Clerk of the Wake Cross Roads Baptist Church during the first decade of the nineteenth century was careful to give the names of persons figuring in the business of the church. In 1793, 1795, 1797, 1798, 1799, 1800, 1801, 1802, 1803, and 1804 he gave the names of delegates of his church to "the association," Zadock Bell being one of the delegates in each year.²¹ He was almost as dependa-

¹⁶Italics not in original.

¹⁷Baptist State Convention of North Carolina, *op. cit.*, 1924, p. 44.

¹⁸Neuse Baptist Association of North Carolina, *Minutes*, (Rare books cabinet, Wake Forest College Library), 1805, p. 3.

¹⁹*Ibid.*, p. 4. Italics not in original. Note the practice of including in the name of the church the name of the county in which it was located.

²⁰*Ibid.*, 1806, p. 2.

²¹Wake Cross Roads Baptist Church, "Minutes," (Manuscript copy, rare books cabinet, Wake Forest College Library), 1793-1804. Note: pages are not numbered, but material is in chronological order, in these minutes. The numbers cited here refer to years, not pages.

ble in the matter of giving the date and place of the meeting of the Association to which the delegates were appointed, but he did not once mention the *name* of the association in the nineteenth century before October, 1809. Furthermore, in 1805 there is no entry of any sort having to do with the association, but the following year there is a significant entry.

Meeting on September 21, 1806, in church conference, Wake Cross Roads chose delegates to attend "the association to be held at Stephen's meeting house, Saturday before the 2d Sunday in November next."²² Was this the Raleigh Association's first session, tradition notwithstanding? It was not the Neuse Association, as the Neuse in 1806 met in the Town-Creek Meeting House in Edgecombe County, on Friday, October 17.²³ Dr. George W. Paschal,²⁴ all-time peer among writers of North Carolina Baptist history, records that the Raleigh Association was organized in 1806.²⁵ The Historical Commission of the Baptist State Convention, reporting in 1924, also says that 1806 is the year.²⁶

From the foregoing information it can be established that Wake Cross Roads Church—agreed by both lists to be one of the four churches which formed the Raleigh Association—was a member of the Neuse Association on October 18, 1805. One year later, October 18, 1806, the Neuse Association entered into its minutes that it had received "a letter and several copies of their minutes" from the Raleigh Association.²⁷ The Raleigh Association first met, therefore, sometime between those two dates. A consideration of one of the customs of the time may permit a more specific, though somewhat tentative, conclusion.

Associations in the early nineteenth century often designated their time of meeting, when setting it in advance, by the day, the week, and the month rather than by numerical date. For example, the Neuse Association was accustomed to meeting on "Saturday before the third Sunday in October next." The date of meeting, thus stated, could remain the same from year to year and still include a Sunday among the days during which the delegates would be assembled, as was a practice almost without exception among early North Carolina associations. The Raleigh Association, we have seen, met in 1806 on "Saturday before the second Sunday in November," nearly a month *after* the Neuse Association had received copies of the "minutes of the

²²*Ibid.*, 1806.

²³Neuse Baptist Association of North Carolina, *op. cit.*, 1806, p. 1.

²⁴Dr. Paschal, now living in retirement in Wake Forest, is about ready to publish his second major volume dealing with the history of Baptists in North Carolina. His first volume, published in 1930, has been without challenge in its field since its publication.

²⁵George W. Paschal, "History of Wake Cross Roads Baptist Church," *Minutes of the Central Baptist Association of North Carolina*, 1936, p. 6.

²⁶Baptist State Convention of North Carolina, *op. cit.*, 1924, p. 44.

²⁷Neuse Baptist Association of North Carolina, *op. cit.*, 1806, p. 3.

Raleigh Association." Therefore, the November, 1806, meeting of the Raleigh Association had to be the second meeting. Had it met earlier that same year, or had it met one year before on "Saturday before the second Sunday in November"? The latter seems most likely. This would have given Wake Cross Roads and Holly Spring some three weeks between the time they received qualified dismission from the Neuse Association and the time they may have arranged and held a meeting with Cool Spring and Wake Liberty to initiate the life of the Raleigh Association. Too, this date would have permitted more than ample time for the newly organized group to have copies of their first minutes printed and ready to send to the 1806 meeting of the parent association. *Therefore, we can say with considerable probability that the Raleigh Association first met on Saturday before the second Sunday in November, 1805.*

III. GENERAL CONDITIONS

For any understanding of general conditions in the Raleigh Association and among the churches comprising it for the first twenty years, more or less, one must rely primarily upon inferences based on later actions and upon occasional minutes of individual churches recorded during the first quarter of the nineteenth century. With such sources as a background, it is possible to depict with reasonable accuracy the non-existent "average" church in the Association during these years.²⁸

Church Life

Membership in "Average Church" passed the fifty mark, for the first time in the eight years since its organization, when, in the summer of 1822, twenty-one persons were received by experience and three by letter. Most of these came as a result of the revival meeting held that year near the mouth of Swift's Creek on Neuse River. This brought the total membership to sixty-eight, of which nine were Negro slaves.

The meeting house (the people, not the building, were the church) was a log structure measuring something like forty-by-twenty feet. They met on Saturday and stayed through Sunday afternoon but only once a month as the Elder served three other churches as well, and the business of maintaining the moral integrity of the church ranked along with the messages by the preacher in importance. The white male members controlled the church, but when a Negro was the subject of the business before the church, the Negro men were allowed to vote. The offences arising most frequently were failure to attend,

²⁸The sources of information from which this hypothetical church is constructed include the earliest extant minutes of the Raleigh Association; records of churches in the Association; minutes of other associations in North Carolina at the beginning of the nineteenth century; and minutes of churches in other associations in the area during the period.

drunkenness, and fornication. From time to time the church undertook to restore harmony between two of its members; sometimes the two parties involved were man and wife.

There was very little organization in the church. In matters of finance, money was collected as the willingness to meet the need arose. It was the "bounden duty" of each of the members to contribute annually to the support of the preacher, and there were the beginnings of interest in the various societies, such as those for missions and Bible distribution. The church had no Sunday School, Training Union, Woman's Missionary Society, or anything of that nature.

There was a little trouble in the church, in point of fact, but it seemed to be more a matter of deciding what was right than anything else. The matter of the Masonic Order, for instance, caused some disturbance. One brother belonged to that group, and some thought he ought to be disciplined. As yet, however, the question had not been brought formally before the church. Then, too, several of the members had heard George Nance preach, and a few inclined to his views; the fact that his church had him under dealings for disorder did not seem to restrict his activity very much. In fact, it looked as though he might pull several churches out of the Association before it was all over.

Associational Life

Our average church was a loyal member of the Association, regularly electing delegates to its sittings. Its average annual gift to the Association Fund was one dollar and twenty-five cents. The Elder attended the Association most of the time, frequently taking with him the church's one licentiate; but a few times the meeting was so far away that it was quite difficult for even the Elder to get there.

When problems of doctrine or practice arose in the church, the Association often was called upon to render advice in the matter. Of course, the Association had no authority over the church, but what they suggested was usually accepted. Sometimes the Association returned a query with no other answer than that they thought it should be decided strictly on the basis of each individual case within the context of the local church.

Whenever the Association met at the time when the church usually had its monthly meeting, the church services were called off to permit the Elder to attend the Association. If the Association met somewhere quite near, several of the church members were happy for the opportunity to attend. It was a three-day session, beginning on Saturday and ending on Monday. There was usually some good preaching each day, especially during "divine service" on Sunday. Yet the Sunday morning service seemed to afford something extra. If there was a licentiate to be examined and ordained, the examination and ordination took place first. About ten-thirty or eleven o'clock came the main sermon of the meeting, after which there was the opportunity to observe the Lord's Supper with so many different brothers and sisters,

many of them total strangers, from all the churches in the Association. There was one time, however, when the Lord's Supper was not observed. The preacher brought such a good message and so powerfully that those responsible thought the general attitude was not sufficiently settled and serious to have the ordinance.

At the Association our average church's delegates got in touch with those from other churches. This was about the only way of getting to know what was going on in the other churches, except for the news the Elder brought each month and what one could learn from reading the minutes of the Association and the Circular Letter. A minister of the Association usually wrote the circular letter, and the position of his people on the major issues of the day were sure to be reflected in his writing. Furthermore, the Association was experiencing wonderful growth. Hardly a year went by when there was not at least one new church petitioning for membership.

The Association was indeed a strong influence, helping to promote unity of effort and doctrine among the churches. Had it not been for the work of this and similar groups, the fragmentation of religious life in general and Baptist life in particular within the bounds of the Raleigh Association and the rest of North Carolina very probably would have become much more severe than it did.

CHAPTER III

CONSTITUTIONAL DEVELOPMENT

The first Constitution of the Raleigh Baptist Association, written about 1805, has been lost, except as it is contained in that constitution appended to the minutes of the 1826 meeting.²⁹ Fortunately, those pages which have been preserved of the record of this meeting include a copy of the constitution in its entirety.³⁰ It is altogether possible that it is similar, if not identical, to the original.³¹ In 1944 the constitution was entirely rewritten, the earlier document previously having been amended several times. This chapter, therefore, shall be concerned with the development of the constitution during two periods, namely, 1826 - 1943 and 1944 - 1954, and with a brief report of plans for the future. An interpretation of noteworthy features of the development concludes the chapter.

I. THE CONSTITUTION FROM 1826 - 1943

The Preamble

The preamble of the constitution as printed in 1826 identified the members of the Association as "the Church of Jesus Christ." The purpose of the body was "to perpetuate an union and communion amongst us, and preserve and maintain a correspondence with each other in our union."³² In 1869 the phrase "Church of Jesus Christ" was changed to read "Churches of Jesus Christ."³³ There can be

²⁹Copies of the constitution as printed by the Raleigh Association in its *Annual* from time to time and recorded instances of amendment by the Association at its annual meetings constitute the basis for this chapter. As will be pointed out, actual practice and constitutional precept did not always develop simultaneously, but the difference is not sufficient to preclude the use of its constitutional development as one vehicle for reviewing the life of the Association.

³⁰The 1826 constitution is copied (as nearly a facsimile as possible) and included herewith as a part of Appendix 1.

³¹When one recalls that only four churches comprised the Raleigh Association at its formation, the presence in the 1826 constitution of the phrase "until the churches amount to six in number" enhances the probability of its being essentially similar to the first constitution.

³²Raleigh Baptist Association of North Carolina, *Annual*, 1826, p. 6. Until the constitution was rewritten in 1944 the language of the preamble was not consistent with that of the section having to do with membership. The former implied that the union consisted of churches; the latter restricted membership to persons sent by the churches. This seems to signify nothing more than inept phraseology.

³³*Ibid.*, 1869, p. 12.

little doubt that the widespread influence of Landmarkism during the third quarter of the nineteenth century was responsible, at least in part, for this change. It seems to reflect the strong Landmark emphasis upon the primacy of the local church, although there is no indication in the minutes as to why the change was made. With this change the preamble remained unaltered until the constitution was entirely rewritten in 1944.

Membership

The unit of membership in the Association always has been the individual. "Delegates" was the term applied to those persons sent by the churches through 1943; "messengers" was the title in 1944 and continues in usage since then. The latter term is more in keeping with the principle of the autonomy of the local church and the association.

In 1836 the stipulation that delegates be those whom the churches "judge best qualified for that purpose"³⁴ was dropped, leaving only the requirement that they be certified by the church letter to the Association.³⁵ The privileges of delegates were given to "all ordained ministers belonging to our body" by an amendment in 1846.³⁶ A resolution was passed in 1864 to recommend to the churches not having males available to represent them to appoint and send a delegation of sisters.³⁷ In 1907, however, representation was constitutionally restricted to "male members chosen by the different churches of our union" along with the ordained ministers of the Association.³⁸ No further changes concerning membership were made before 1944. The constitution notwithstanding, women were enrolled as delegates in 1920;³⁹ a woman's presence had been noted parenthetically in the list of delegates three years earlier, but in such a way as to suggest that she was not an official delegate.⁴⁰

Church Letters

The annual reports of the churches to the Association for several decades after its formation were literally letters, not executed forms such as are common today. The 1826 constitution provided for the inclusion in these reports of the "number in full fellowship, those baptized, received by letter, dismissed, restored, excommunicated, and dead since the last Association."⁴¹ In 1858 there was added to the

³⁴*Ibid.*, 1826, p. 6.

³⁵*Ibid.*, 1836, p. 8.

³⁶*Ibid.*, 1846, p. 6.

³⁷*Ibid.*, 1864, p. 8.

³⁸*Ibid.*, 1907, p. 15.

³⁹Raleigh Baptist Association of North Carolina, *Annual*, 1920, pp. 3-4.

⁴⁰*Ibid.*, 1917, p. 3.

⁴¹*Ibid.*, 1826, p. 6. The term "full fellowship" was used to distinguish between those members that were in good standing and those that were under some disciplinary action of the church other than excommunication.

list of information requested of the churches "the names and post office address of all the ordained ministers and licentiates in their fellowship, and the state of their Sunday Schools, and the number of volumes in their libraries."⁴² The last two elements of this amendment were purely organizational in nature; the first permitted the publication in the *Annual* of a list for use by the churches in ascertaining whether any given local preacher was recognized by the Association and furnished data useful in the Association's effort to keep within reason the number of licentiates in its borders.⁴³ In 1898 an amendment called for the specification of which ordained ministers and licentiates were actively engaged in their calling⁴⁴ but the 1907 version of the constitution was without this additional requirement.⁴⁵ No additional changes were made during the period under consideration.

Authority

Article III of the 1826 constitution restricted the power of the Association, and Article XV specified the authority it did have. The former read:

The members thus chosen and convened, shall have no power to lord it over God's heritage; nor shall they have any classical power over the churches; nor shall they infringe any of the internal rights of any church in the union.⁴⁶

This article remained intact during the period except for the changing of "classical" to "ecclesiastical" in 1907.⁴⁷

Article XV provided for the Association to have power to (1) provide for the general union, (2) preserve a chain of communion among the churches, (3) advise the churches, (4) ascertain the cause of failure by any church to be represented at the annual meeting, (5) determine the use of all money contributed to the Associational Fund, (6) appoint willing members to transact business for the Association, (7) withdraw from any member church for violation of the rules or for deviation "from the orthodox principles of religion," and (8) adjourn to any future time or place convenient to the churches.⁴⁸ The only change in these powers during the period 1826 - 1943 came in 1907 when constitutional authority was provided for the admitting to

⁴²*Ibid.*, 1858, p. 11.

⁴³*Ibid.*, 1864, p. 8, which reads in part, "Whereas, There appears to be a disposition on the part of our churches to have every brother that can pray well in public or exhort a congregation ordained, Resolved, That we recommend to our churches the propriety of encouraging exhorters and discouraging the ordaining of exhorters."

⁴⁴*Ibid.*, 1898, p. 16.

⁴⁵*Ibid.*, 1907, p. 15.

⁴⁶*Ibid.*, 1826, p. 6.

⁴⁷Raleigh Baptist Association of North Carolina, *Annual*, 1907, p. 15.

⁴⁸*Ibid.*, 1826, p. 7.

seats of "any distant brethren in the ministry" who were present at the time of "sitting" of the Association.⁴⁹

Rules of Decorum

The earliest extant constitution provided that "the Association, when convened, shall be governed and ruled by a regular and proper decorum."⁵⁰ This was never altered during the period. The Rules of Decorum, *per se*, did undergo some modification.

Of the thirteen rules of decorum printed in 1826, five had to do directly with common courtesy and the prohibition of out-of-control arguments. The others provided for the opening and closing of meetings with prayer, the election of the Moderator and Clerk by the suffrage of the members present, the power of the Moderator and Association to act in response to violation of any rule of decorum, and the enrollment of the members in attendance and the reading thereof as often as required; and prohibited any person's abruptly leaving the meeting without liberty, rising to speak more than three times to any given subject without the consent of the chair, and addressing another "in any oth r (sic) terms or appellatives but the title of Brother."⁵¹

In 1869 the number of times a person could rise to speak to any given subject without special liberty was reduced from three times to two.⁵² After this these rules seem to receive gradually diminishing attention until, by 1907, they no longer appear in the minutes during this period.

Officers

During the first several decades of its existence the Association had only two officers—Moderator and Clerk.⁵³ By 1898, however, the constitution called for the election of a Treasurer and an Executive Board, also.⁵⁴ This did away with the custom of having someone appointed by the Moderator to act as Treasurer during the sitting of the Association, his duties having been merely to receive the contributions sent to the meeting by the various churches and to report the total to the assembled delegates before the final adjournment. By 1907 the constitutional provision for the election of officers other than Moderator and Clerk was dropped, but the practice was not discontinued.⁵⁵ There had been, in 1848, seven articles added to the constitution; at least some of these dealt with the matter of providing Trustees for the Association. A resolution was adopted to print the constitution as amended with the minutes for that year, but it was

⁴⁹*Ibid.*, 1907, p. 16.

⁵⁰*Ibid.*, 1826, p. 6.

⁵¹*Ibid.*, pp. 7-8.

⁵²*Ibid.*, 1869, p. 12.

⁵³*Ibid.*, 1826, p. 6.

⁵⁴*Ibid.*, 1898, p. 16.

⁵⁵*Ibid.*, 1907, p. 15.

omitted without explanation.⁵⁶ Extant copies of constitutions for the period under consideration indicate no additional action as regards officers of the Association.

Admission

Throughout the entire period 1826 - 1943 churches were eligible for admission to the Association upon their petition by letter and delegates, provided such churches were found to be "orthodox and orderly." The traditional symbol of admission has been the Moderator's "giving the Messengers the right hand of fellowship."⁵⁷ For all practical purposes the 1826 statement of this provision remained unaltered throughout the period.

Representation

In 1826 the constitution provided for representation at the rate of "six members from each church, until the churches amount to six in number, then five to eight, then four to twelve, then three to sixteen, and then afterwards, two members from a church."⁵⁸ By 1869 all that portion of this stipulation after the word "eight" had been dropped, thus allowing five delegates from each church irrespective of how many more than eight churches were in the Association.⁵⁹ No additional constitutional changes were made concerning representation until the 1944 constitution.

Other Provisions

Of the several other aspects of Associational life dealt with constitutionally nothing is recorded of any major significance during the period. It might be of interest, however, to note two additional items. First, there has always been a constitutional basis for the reception of funds sent by the churches of the Association. Second, the early provision for the signing of the minutes by the Moderator and Clerk⁶⁰ was dropped just before the turn of the century.⁶¹

II. THE CONSTITUTION FROM 1944 - 1954

Adoption

With the union of the Raleigh and the Central Associations an accomplished fact in 1944, a need was felt for a new constitution. It was prepared by the time of the 1944 session, at which time it was sug-

⁵⁶*Ibid.*, 1848, p. 5.

⁵⁷Raleigh Baptist Association of North Carolina, *Annual*, 1826, p. 6.

⁵⁸*Ibid.*

⁵⁹*Ibid.*, 1869, p. 12.

⁶⁰*Ibid.*, 1827, p. 7. For an example of signed minutes see Appendix 1.

⁶¹*Ibid.*, 1898, p. 16.

gested from the floor of the Association in session that "the proposed new constitution be included in the 1944 minutes to be voted on at the 1945 session." Another member called for the constitution to be presented that very evening (the 1944 meeting at the time being in afternoon session.) This was granted, and when the time arrived a motion to adopt the proposed constitution was seconded, but a substitute motion sent the document to committee "to straighten out some of the difficulties."⁶² The committee reported before the end of the session, and the new constitution, as revised, was adopted⁶³

Membership and Representation

The Association, according to the 1944 constitution, was to be composed of pastors and messengers⁶⁴ chosen by the local churches, there being no qualification save that the messengers be certified by the letter from the church. Representation was provided for on the basis of one messenger for every twenty-five members of the church, provided the total number of messengers did not exceed sixteen.⁶⁵ In both of these areas the constitution remained unchanged through 1954.

Admission

The constitution of 1944 provided for a committee to examine the credentials of churches petitioning for admission to the Association and for such churches to be received by a majority vote of the messengers present.⁶⁶ Two amendments have been made in this section.

In 1953 the Association, in adopting the Report of the Executive Council, amended the constitution as it pertained to admission of churches. The amendment required that each church seeking admission should come under the watchcare of the Association "for at least one year, sufficient time to prove, through practice and attitude, its place as a cooperating Baptist Church." The church could then be admitted "upon the recommendation of the committee on membership and a majority vote of the messengers present."⁶⁷

In 1954 a further amendment in this section was proposed by the Executive Council,⁶⁸ but a substitute amendment, which was ultimately adopted, called for the deletion of the phrase "for at least one year" and stipulated that upon the recommendation of the Executive Council⁶⁹ a church that had applied for admission at the time

⁶²*Ibid.*, 1944, p. 22.

⁶³*Ibid.*, p. 26.

⁶⁴*Cf. ante*, p. 9.

⁶⁵Raleigh Baptist Association of North Carolina, *op. cit.*, p. 6.

⁶⁶*Ibid.*

⁶⁷*Ibid.*, 1953, p. 30.

⁶⁸*Ibid.*, 1954, p. 43.

⁶⁹At this time the Executive Committee was a body of the Executive Council, not of the Association *per se* as earlier.

of its being organized could be received at the next regular session of the Association.⁷⁰

Purpose

Remaining unchanged after its incorporation into the 1944 constitution, the purpose of the Raleigh Association was stated as follows:

The Primary Object of the Association shall be to foster evangelism, Christian education, Missions, and benevolences, and such other objects as may be fostered by the State and Southern Baptist Conventions.⁷¹

Officers

The officers provided for by the 1944 constitution were moderator, vice-moderator, clerk, treasurer, Training Union directors, and Sunday School superintendent. Provision was made for these to be elected at the annual session for a term of "one year, or until others are elected," and for the moderator not to succeed himself more than once.⁷² This section was amended in 1949 to provide for three trustees to be included among the officers of the Association.⁷³ There was no additional action with regard to this section of the constitution through 1954.

Executive Body

The Executive Committee as provided for by the 1944 constitution consisted of fifteen members plus certain officers of the Association who served as ex-officio members. These officers were the moderator, vice-moderator, clerk, Training Union director, Sunday School superintendent, and Women's Missionary Union president. The Committee's duty was "to carry on the work of the Association between its annual sessions, and to make reports and recommendations to the Association."⁷⁴ The constitution as printed in 1949 added the three trustees to the Executive Committee as ex-officio members.⁷⁵

The Executive Committee was abolished in 1951, and the Executive Council was established, having the same duties. It consisted of the pastor and one member from each church. The Executive Secretary and those officers who had served as ex-officio members of the old Executive Committee were designated like duties in the new Exec-

⁷⁰Raleigh Baptist Association of North Carolina, *op. cit.*, 1954, p. 44.

⁷¹Raleigh Baptist Association of North Carolina, *Annual*, 1944, p. 6.

⁷²*Ibid.*

⁷³*Ibid.*, 1949, p. 34. Although it was adopted in 1949, this change did not appear in the constitution as printed in the *Annual* until 1953. Even then the change agreed in substance but not in wording with the amendment as originally adopted.

⁷⁴*Ibid.*, 1944, p. 6.

⁷⁵*Ibid.*, 1949, p. 11.

utive Council.⁷⁶ There were no additional changes in this section of the constitution through 1954.

Other Provisions

The last four sections of the 1944 constitution continued through a decade in their original form. They provided (1) for a committee to serve churches by examining prospective candidates for ordination, (2) for a committee to nominate committees for election by the Association, (3) that a majority vote should decide all matters coming before the Association, and (4) for the amendment of the constitution at any annual session by a two-thirds vote of the messengers present and voting.⁷⁷

Proposal for the Future

In 1954 a special committee was appointed to rewrite the constitution. It was anticipated that the proposed new version as amended and approved by the 1955 session would be printed in the 1955 Sesqui-Centennial Annual.⁷⁸

III. SIGNIFICANCE OF CONSTITUTIONAL CHANGES

Three observations as to the significance of various provisions of the Constitution of the Raleigh Baptist Association through the years are suggested by the foregoing data. These observations have to do with ordination, organization, and the divergence between practice and written rule.

Ordination

The involvement of the Association in the ordination of a candidate for the ministry is a fairly rare practice in the South today. In the early years of its history the Association examined and actually ordained the candidates, although this was not mentioned in the constitution. The present rules provide for a committee to examine prospective candidates for ordination. In practice this all but conditions the ordaining power of the local church to the approval of the Association. This means a tendency toward the situation of old, when the Association was a highly determinative factor in the life of the churches. In the early days this arrangement helped to stabilize Baptist life in many sections of our nation. It seems quite likely that the present trend toward associational authority in the Raleigh Association may be designed to preclude as much as possible the proclamations of radical extremists under the banner of the Association. Whatever the purpose, it is

⁷⁶*Ibid.*, 1951, p. 47. Note: The Executive Secretary in the Raleigh Association corresponds to the Associational Missionary in some other associations.

⁷⁷*Ibid.*, 1944, p. 7.

⁷⁸*Ibid.*, 1954, pp. 44-45.

indicative of a tendency toward centralization of authority in the Association.

Organization

One of the most obvious indications seen in the development of the constitution is that of increased organization. Such is to be expected as a union grows from four scattered country churches to dozens of churches in a day of rapid transportation and more rapid communication. But more than an increase in the complexity of life in general is reflected in the constitutional changes of this Association. The Raleigh Association rewrote its constitution when it prepared seriously to increase its service to the areas of destitution within its bounds, and many of the changes thus made in the constitution were made with better organization for more effective service in mind. The current program of associational missions and church development within the Association would be hampered by a less efficient organizational arrangements.

Divergence of Practice

There were long periods in the history of the Raleigh Association during which the constitution was not published. For example, during the twenty-two years including 1919 through 1940 the annuals of the Association do not once include a copy of the constitution. Developments were taking place all the while; the constitution simply was not kept abreast of the progressing Association. For example, women were enrolled as delegates to the Association without any amendment of the constitution to permit it. Also, the items to be reported in letters from the churches were dealt with in the constitution, but expansion in the scope of the reports came along before constitutional adjustments were made. Even so, in neither case was any harm done. It indicates merely that the Raleigh Association was hardly a hairsplitter, that it was willing to act as the union saw fit without being overly concerned whether every legalistic jot and tittle was in perfect order. It indicates the vigorous inertia of a growing, serving organization.

CHAPTER IV

SIZE AND GROWTH SINCE 1826

The year 1826 found the Raleigh Association experiencing a not too prosperous year, although the number of churches in the union had risen from four in 1805 to twenty-seven in 1826. These churches reported a total membership of 1,265, which was somewhat less than the previous year, for losses had exceeded gains. The number baptized and the number excommunicated during the year were identical—thirty-two. Sixty had been dismissed by letter and twenty-six had died, whereas only twenty-four had been received by letter and nine restored—an over-all loss of fifty-three. The total contributions to the Association for the year were \$21.50⁷⁹

The next four years—through 1830—saw the Association take a tremendous reduction in membership. At the time of the 1830 meeting there were only sixteen churches in the union. These were Neal's Creek, Wake Cross Roads, Wake Bethel, Cool Spring, Wake Union, Haywood's, Cedar Fork, Raleigh, Wake Liberty, Mount Pisgah, Cumberland Union, Shady Grove, Holly Spring, Piny (sic) Grove, Flat Rock and Poplar Spring. The combined membership exclusive of that of three churches not reporting totaled 773, of which fifty-nine had been added during the year by baptism.⁸⁰

This large decrease was brought about by the withdrawal of several of the churches to join in the Baptist Reformed Conference. They withdrew from the Raleigh Association when a majority voted against seating Elder George Nance, who was at the time "under dealings" in Bethel Church, of which he seems to have been pastor.⁸¹ He was a leader among the negative-minded elements of the Association, whose then favorite object of condemnation was the Masonic Order.⁸² The break from the Raleigh Association came in 1825,⁸³ and the dissilient minority had changed their name from the Baptist Reformed Conference to the Little River Association by 1832.⁸⁴

Despite this loss the Raleigh Association continued to prosper, additional churches were granted admission to the union, and by the close of the next decade, in 1840, there were twenty-three member

⁷⁹Raleigh Baptist Association of North Carolina, *Annual*, 1826, p. 1. It appears that in the first several decades practically all contributions save those for local expenses were to or through the Association.

⁸⁰*Ibid.*, 1830, p. 2.

⁸¹*Ibid.*, 1832, p. 8.

⁸²*Ibid.*

⁸³*Ibid.*, 1826, p. 4.

⁸⁴*Ibid.*, 1832, p. 9.

churches.⁸⁵ Cool Spring, Haywood's, Flat Rock and Poplar Spring were no longer members by 1832, when Johnston Liberty, New Bethel and Smithfield were received.⁸⁶ During the years 1833 - 1835, for which the minutes are lost, the Association received into membership Mount Zion, New Hope, Muddy Spring and Rolesville.⁸⁷ The Church at Wake Forest was received upon presentation of its petition by Brethren Samuel Wait and Josiah Brooks in 1836.⁸⁸ By 1839 the Association had gained another church, Mount Moriah, and lost another, the Raleigh Church, which was dismissed by the Association for being disorderly.⁸⁹ The names of Spring Branch, Friendship and Salem first appear in the list of member churches in 1840.⁹⁰ Within the decade Lee's Chapel, Nash County, entered and was expelled from the Association for the "disorderly conduct of absenting themselves from this Association without a letter of dismissal."⁹¹ More than another decade passed before this church was readmitted.

The combined membership of the churches more than doubled during these ten years ending with 1840, reaching a total of 1,631. The closing year of the decade saw the churches reporting 288 baptisms and contributing \$32.97 to the Association.⁹²

A summary of the letters from the churches to the Association in 1840 reflected the general condition in each reporting church and read as follows:

1st. Neel's Creek contains nothing of high interest, more than christian love, one among another.

2nd. Wake X Roads contains the brightening news of God's pouring out his spirit upon the Church, and in that neighborhood, in a very pleasing and refreshing manner to the brightening of the hopes of the children of God, for his mighty work in the conversion of about 100 of their children and neighbors.

3rd. Wake Bethel. The state of religion in this Church, appears to be prosperous, &c.

4th. Wake Union. Nothing more need be said of this Church, than christian love and union appears (*sic*) to prevail.

5th. Cedar Fork. Peace and love are prevailing here among the brethren.

6th. Wake Liberty. They appear to have had some refreshing seasons, and some increase of members, and the good work appears to be going on, &c.

⁸⁵*Ibid.*, 1840, p. 2.

⁸⁶*Ibid.*, 1832, p. 3.

⁸⁷*Ibid.*, 1836, p. 4.

⁸⁸*Ibid.*, p. 3.

⁸⁹*Ibid.*, 1839, p. 3.

⁹⁰*Ibid.*, 1840, p. 2.

⁹¹*Ibid.*, p. 4.

⁹²*Ibid.*, p. 2.

7th. Mount Pisgah. This Church enjoys peace and harmony among themselves, though they seem to deplore the state of coldness which prevails among them.

8th. Piney Grove appears to be living in peace, one with another; yet deplore their coldness, but signs indicate better things.

9th. Johnston Liberty. Here the light of the Gospel of God, appears to have been shining for the last twelve months, and the Church is prospering delightfully, and growing and spreading her branches beautifully.

10th. Shady Grove. Nothing of much moment, only that love and union appears (*sic*) to abound.

11th. Holly-Spring. There appears so (*sic*) have been some precious seasons here, and some of the congregation have been hopefully converted to God, and the work still appears to be progressing.

12th. New Bethel. Coldness appears to be much deplored, yet union appears to abound abundantly among them.

13th. New Hope. There appears to have been some refreshing seasons witnessed from the presence of the Lord here, and the banner over them is love, and the prevailing principle is union.

14th. Smithfield. In connection with peace and love, the good work of the Lord has been regularly advancing, and they have enjoyed refreshing showers from the Lord.

15th. Muddy Spring. Peace, harmony, and love appear to reign predominantly among themselves, and they appear to enjoy the presence of the Lord.

16th. Rolesville. There appear to have been considerable showers of mercy realized by that Church. In the display of the Holy Spirit in brightening christian prospects for Heaven and in convicting and converting sinners.

17th. Friendship. This Church is complaining of a wintery season, but brotherly love continues among them.

18th. Mount Moriah. This Church has been enjoying the visitations of the Spirit of the Lord, while her gates have been in some degree thronged with the redeemed of the Lord to the joy of their hearts.

19th. Spring Branch. This Church is in her infancy, though the candle of the Lord appears to be shining around them, and the work of the Lord gradually increasing and their borders enlarging.

20th. Salem. This church recently constituted under very favorable circumstances, though their number is small, yet the Lord is progressing in the neighborhood.⁹³

⁹³*Ibid.*, pp. 5-6.

The decade 1841 - 1850 recorded a net gain of six churches in the Raleigh Association. These were Hephzibah, "the New Church in Raleigh," Rose of Sharon, Bethesda, Baptist Chapel of Sampson County, and Mount Pleasant.⁹⁴ New Bethel changed its name to Antioch, and Wake Liberty changed its name to Mount Vernon.⁹⁵ Mount Zion was excluded for non-attendance in 1841, but reinstated by 1850.⁹⁶

A comparison of the summary statistics of 1850 with those of 1840 reveals multiplication in total church membership and in contributions to the Association. The former increased from 1,631 to 3,473; the latter from \$32.95 to \$523.20.⁹⁷ Much of the financial increase was due to an effort to support the work of Matthew T. Yates, who had gone out from the Association to China.

What had promised to be a period of expansion and stabilization during the second half of the nineteenth century proved to be anything but that during the first twenty-odd years. At times the Association was barely able to hold its own as regarded the number of churches in its membership. One of the main causes of loss of churches was the formation of additional associations in the general area. There were so many requests for letters of dismission that in 1860 the Association, after some hesitation, gave the Clerk power to grant them when the Association was not in session.⁹⁸ Among the churches receiving dismission between 1850 and 1870 were Juniper Spring;⁹⁹ Piney Green;¹⁰⁰ Spring Branch and Baptist Chapel;¹⁰¹ Rolesville and Wake Cross Roads;¹⁰² Samaria;¹⁰³ Mount Pisgah, Berea and Rose of Sharon;¹⁰⁴ and Olive Chapel.¹⁰⁵

Other factors entered into the decline. The impact of the War Between the States was felt in severe proportions, most of the churches declining and a few expiring. The number of members reported by the individual churches was substantially cut by the loss of many colored members. The war years were years of holding on and hoping for better things to come.

By 1870 those anticipated better things were beginning to materialize. That year saw six churches welcomed into the fellowship of

⁹⁴*Ibid.*, 1850, p. 8. Spelling of Hephzibah varies in the minutes of different years, including such attempts as Hepsaba, Hepsiba, Hepziba, Hepzibah, etc.

⁹⁵*Ibid.*, 1847, p. 6.

⁹⁶*Ibid.*, 1841, p. 3.

⁹⁷*Ibid.*, 1850, p. 8.

⁹⁸Raleigh Baptist Association of North Carolina, *Annual*, 1860, p. 9.

⁹⁹*Ibid.*, 1857, p. 7.

¹⁰⁰*Ibid.*, 1859, p. 6.

¹⁰¹*Ibid.*, 1858, p. 7.

¹⁰²*Ibid.*, 1865, p. 8.

¹⁰³*Ibid.*, 1868, p. 3.

¹⁰⁴*Ibid.*, 1869, p. 10.

¹⁰⁵*Ibid.*, 1870, p. 9.

the Association: the new church at Providence, the new church at Kinney's Creek, Collins' Grove, the new church at Lillington, Live Oak, and the recently constituted Wake Union Church.¹⁰⁶ The Chairman of the Committee on Church Letters and State of Religion was glad to be able to make a report of progress:

The aggregate membership of the churches at the last meeting of this Association, after deducting churches that have been dismissed and churches from which no reports have been received by this committee, was 3,368. Present membership including six new churches, 3,539. Showing a nett (*sic*) gain for the year af (*sic*) six new churches and one hundred and seventy-one members, after covering all losses, including a loss of one hundred and ninety-three members, chiefly arising from a revisionment of lists of colored members by some of our churches.

Many of our churches, it will be seen, have been blessed with gracious revivals during the year, and our aggregate of baptisms amount to three hundred and nine.¹⁰⁷

The period from 1871 until 1894 was generally one of steady growth. Sunday Schools were becoming a vital part of the life of the churches. In 1873 references to their condition began to appear in the digest of the letters to the Association, although they were few in number at this time. Growth during these years was a slow, steady climb, and one year of regression was reported during the period. That year was 1873.

In 1873 there had been a net gain of two churches, but the statistics showed a loss in almost every other category. Very few churches reported revivals, and the number of baptisms for the whole Association was only 166. Fewer were restored, more were excluded, and more had died than during the previous year. Even including the two new churches, there was a loss of 168 in combined membership of the churches. Sabbath Schools, as they were then called, were few and in general decline.¹⁰⁸

Within a year, however, general conditions were again evidencing progress, and the survey of conditions in 1874 showed improvement in all realms.¹⁰⁹ In 1875 there were twenty Sabbath Schools reported in the Association, these having 1,169 pupils. Seven new churches were added to the Association, and the Clerk was pleading for short, statistical letters from the churches so the time required to digest them for the Association would not be so long and tedious.¹¹⁰

With the years following 1875 came new vigor and expansion. The local church program was already much more than just a monthly

¹⁰⁶*Ibid.*, 1870, p. 4.

¹⁰⁷*Ibid.*, p. 11.

¹⁰⁸*Ibid.*, 1873, p. 11.

¹⁰⁹*Ibid.*, 1874, p. 13.

¹¹⁰*Ibid.*, 1875, p. 13.

gathering in some places, and the other churches were beginning to take note. As a result, most churches had Sunday Schools by 1884; Women's Missionary Societies were increasing. The report of the Committee on Development of Churches in 1884 reflected the enthusiasm of rolled-up sleeves and work-going-on:

Hephzibah reports weekly prayer meetings and three branch Sunday-schools. Smithfield church has weekly prayer meetings and has built a parsonage for its pastor. Whitestone has one branch Sunday-school. Ephesus pays its pastor promptly at the end of every quarter. Good Hope has its house nearly completed. Inwood has preaching two Sundays in each month, and is supplying every member of its Sunday-school and every family of the community around it with a copy of the Scriptures. Mount Moriah dropped eleven members from its roll that they could not account for. Johnston Liberty has weekly prayer meetings, has sold its former house of worship, moved to Clayton, and proposed this coming year to erect a house in that town. Second Baptist church at Raleigh has changed its name to Hargett Street Baptist Church, Raleigh. Apex, Hargett Street of Raleigh, Morrisville, Good Hope, Cary, Whitestone and Shady Grove report active Women's Missionary Societies. Bethlehem only needs seats and plastered walls to have its house of worship complete.¹¹¹

Four years later, although there were forty-six member churches in the Association, conditions within the individual churches were not too encouraging. The consensus was that "there has been a falling off in a majority of them in the matter of contributions, and very little was done in the way of real progress in development of membership."¹¹² The printed summary of conditions that year reads as follows:

Holly Springs recommends that Ladies' Mission Societies be organized in all the churches.

Lillington church is without a pastor. They express the opinion that a strong church can be built up there.

Kinney's Creek has had a special awakening and have made much needed improvements to the comfort of their house.

Garner church is struggling to complete their house of worship. They deserve and need help. Let every church raise a collection and send them before Christmas.

Mt. Zion and Bethlehem have also asked for aid. Suppose a collection be made in all our churches and be equally divided.

The Baptist Tabernacle at Raleigh reports a very active

¹¹¹*Ibid.*, 1884, p. 15.

¹¹²*Ibid.*, 1888, p. 13.

and helpful organization known as Young Men's Missionary Union.

Johnston Liberty has been without a pastor since January last and as a consequence reports very little work outside of Ladies' Aid Society, through whose noble efforts the inside finish of their beautiful new church was secured.

Reedy Creek reports in revived and working condition, with prayer meeting held weekly.

Green Level reports good revival, flourishing Sunday School and semi-monthly prayer meeting.

Morrisville church seems thoroughly awakened, and are undertaking noble things for the Lord.

Carter's Chapel has made good progress. They were greatly encouraged and helped by a session of the Eastern Union held with them.

Whitestone very kindly invites us to meet with them in our next session.

Corinth has a pastor now and is taking on new life. They are in the midst of revival at this time.

Live Oak has also taken on new life and is moving up nobly.

Cary church seems to be in a very active state and mentions specially their Ladies' Missionary Society.

Hollywood Baptist church, the new organization at Wilson's Mills, takes its place with us. Let us pray for the new branch.

Shady Grove seems to have dropped back in its work and reports no conversions and very meagre contributions to the various objects.

Apex church has enjoyed fresh life during the past year and reports developments all along the line.

The reports show that there were 252 baptisms during the past year . . . and contributions for all the objects were \$9,153.72¹¹³

The 1888 slow-down proved to be only a time of preparation for further growth, however, and six years before the turn of the century the Raleigh Association first numbered fifty churches in its membership. In this year, 1894, the fact of having reached this half-a-hundred mark made the Association a little more conscious of statistics than usual, and some revealing tabulations were made. As far as it was possible to ascertain, the totals in different areas of activity for the life of the Association to that date were: Baptisms, 12,762;

¹¹³Raleigh Baptist Association of North Carolina, *Annual* 1888, pp. 13-14.

Contributions, \$162,715.13 $\frac{1}{2}$. These figures were exclusive of the first quarter-century of the Association's work.¹¹⁴

As the twentieth century appeared upon the scene, the matter of having too many member churches in the Raleigh Association first began to pose a problem. By 1902 there were calls for action. J. M. Broughton, father of the late Governor Broughton of North Carolina, was the first to bring the matter before the Association in session:

... recommended that, as the Association had fifty-six churches and several missionary preaching stations and a total membership of c. 6,000, and as "growth of our Lord's Kingdom would be best served if our churches were in closer touch with each other," resolved "the time has come for the organization of a new Association out of the churches that are now connected with this body." The Executive Board of the Association was to present the matter to the churches and, if agreed, to fix boundaries and time and place of first meeting by next Associational year.¹¹⁵

His suggestion was discussed and laid over for further consideration at the next Association.¹¹⁶ At that time, 1903, it was brought up again, with the suggestion that the new association to be formed coincide approximately with the boundaries of Johnston County. The matter was made the special order of business for 10:00 a.m., Friday, October 30.¹¹⁷ The time came and there was "considerable discussion," after which those favoring the division won by a vote of forty-one to thirty-one, whereupon the vote was made unanimous in favor of the action.¹¹⁸ A reduction of the Raleigh Association was at hand.

As a result of this action, of the fifty-seven churches enrolled in 1903, twenty-eight were missing in 1904.¹¹⁹ Yet some compensation for the loss resulting from the friendly division was being achieved as soon as it was accomplished, two new churches being added in 1904.¹²⁰ At the same meeting the Raleigh Association went on record as favoring a Wake County Association and appointed a committee to "confer with the Central Association and churches of other

¹¹⁴*Ibid.*, 1894, unnumbered folding sheet just inside back cover. It appears that the earlier minutes were already lost.

¹¹⁵*Ibid.*, 1902, pp. 10-11.

¹¹⁶*Ibid.*, p. 14.

¹¹⁷*Ibid.*, 1903, p. 3.

¹¹⁸*Ibid.*, 1903, p. 5. A preliminary meeting to make plans for the formation of the new association (Johnston) was held at 1:45, Friday, October 30. Before the Raleigh Association adjourned its 1903 session announcement was made for the churches desiring to enter the new association to meet at Selma on Friday before the fifth Sunday in November for organization.

¹¹⁹*Ibid.*, 1904, p. 5. Cf. *Ibid.*, 1903, p. 2f.

¹²⁰*Ibid.*, 1904, p. 5.

associations located in Wake County with a view to effecting this result."¹²¹

The following year, 1905, this committee reported that the Central Association "deemed it inexpedient to unite all the churches of Wake County in one body on account of the large area which would be comprised."¹²² Thus the Centennial Year of the Raleigh Association found that body in a position that did not truly reflect its growth and its service to the Baptist life of the State for the preceding one hundred years. Nevertheless, as the first half of the twentieth century was to be one of such tremendous development for this group, the nature of its condition in 1905 afforded a picture of the foundations of its later strength.

There were thirty-two churches in the Raleigh Association in 1905. Of that number only three—Fayetteville Street, Pilot, and Tabernacle—had preaching every Sunday. The statistics for the year showed 233 baptized, 226 received by letter, 35 restored, 257 dismissed, 95 excluded, 34 died, and a total membership of 4,091, of which 1,633 were males.¹²³

All the churches but one had a Sunday School during 1905; of these, twenty-five were "evergreen," (i. e., open twelve months a year) and six were open nine months a year or less. Average attendance throughout the Association on a given Sunday was 2,153, and a total of 125 of the Sunday School "scholars" were baptized during the year.¹²⁴ There were fifteen churches having a Women's Missionary Society, the aggregate membership being 343.¹²⁵

The two decades following 1905 were years of limited growth.¹²⁶ The territory once included in the Raleigh Association had been considerably reduced from what it had been during its rapid growth of the nineteenth century. The Central Association had claimed much of this territory and many of the churches, including one of the oldest, Wake Cross Roads.¹²⁷ There was still considerable feeling that

¹²¹*Ibid.*, p. 15.

¹²²*Ibid.*, 1905, p. 17.

¹²³*Ibid.*, 1905, p. 24.

¹²⁴*Ibid.*, p. 25.

¹²⁵*Ibid.*, p. 26.

¹²⁶It seems unfitting to pass by without comment the demise of two of the old churches of the Raleigh Association. In 1905 the name of Kinney's Creek Church was stricken from the Association as the church had disbanded. Several years later, in 1924, Cannon Grove Church was reported as having ceased to function. A representative from the Association visited the church and found it had no pastor, no Sunday School, no organized work. Only one member of the church attended a conference called to discuss its association affiliation. By unanimous vote, therefore, permission was given for the removal of the name of the church from the roll of the Association. *Ibid.*, 1905, p. 17, and 1924, p. 22.

¹²⁷George W. Paschal, "History of Wake Cross Roads Baptist Church," *Minutes of the Central Baptist Association of North Carolina*, 1936, pp. 6-7.

the Raleigh and the Central should be united, despite the unfavorable report such overtures had received in 1904.

The matter of a union with the Central Association, which in many respects could be called a reunion, next came to the official attention of the Raleigh Association in 1927; a round-table discussion revealed the existence of a favorable disposition toward the proposal.¹²⁸ The question was referred to the Executive Committee for report at the next annual session,¹²⁹ but no conclusive action was forthcoming until 1943.

Charles B. Howard, representing the Central Association, stood and proposed to the Raleigh Association that we two associations be married. He stated that Central was going to marry somebody and wished very much it might be Raleigh. He said they would be willing for us to take their name or for them to take our name, or that we join our names; just any way would be satisfactory if we would marry them.

Following his proposal there was a few minutes discussion. A motion was made by Dr. Lee C. Sheppard that "we look with favor upon their request and take necessary steps to bring this about." The vote almost unanimously favored the motion. Rev. John Link then made a motion that "our executive committee meet with the executive committee of the Central Association and work out final plans for the union." This was also carried.¹³⁰

By the time of the 1944 session the two were one, the name of the Raleigh Baptist Association having been given to the combined groups. Increased size served to stimulate rather than to decrease interest in growth and development. The conjoined forces manifested a strong interest in the needs within their own geographical limits and set about to meet them.

In 1949 the Executive Committee submitted to the Association several recommendations regarding an expansion program. Attention was called to "the pressing need for an active and aggressive missionary program." The Committee reported that such a program had been launched within the Association and that a full time Executive Secretary was already employed. The report further stated that there was urgent need for expansion to be brought about by "fostering and promoting new churches in areas, where in the wisdom of the association, their establishment is desirable."¹³¹ As a result resolutions were unanimously adopted which provided for the election of trustees who would act under the control of the Association in matters pertaining to "any property purchased as new church sites."¹³²

¹²⁸Raleigh Baptist Association of North Carolina, *Annual*, 1927, p. 7.

¹²⁹*Ibid.*, 1927, p. 8.

¹³⁰*Ibid.*, 1943, p. 17.

¹³¹*Ibid.*, 1949, p. 31.

¹³²*Ibid.*, p. 34.

Immediately the expansion program was pressed. By 1950 the purchase of property in Longview Gardens and on Western Boulevard was authorized. Four other cites were under investigation, and a permanent Lots Committee was appointed. Soon the names Carolina Pines, Longview Gardens, the County Home area, and Oberlin Road frequented the minutes of the Executive Committee.¹³³ When the Association met in October, 1950, four new churches were received into its membership. These churches were Carolina Pines; Longview; Emmanuel, which was organized in the Chapel of the County Home; and St. Johns, which was organized in a tent set up at 1615 Oberlin Road. The wisdom and effectiveness of the expansion program was witnessed by its fruits.¹³⁴

This sort of activity was to set the pattern in the matter of meeting the need for new churches, and since 1950 the majority of the churches coming into the Association have been newly organized churches. By 1952 the Raleigh was the largest association in terms of membership in the State.¹³⁵ Might, motive, and method were present; the Raleigh Association geared for action as it approached its Sesqui-Centennial.

Seventy-nine churches belonged to the Raleigh Association at the close of the 1954 meeting.¹³⁶ The territory of the Association included Wake County and parts of Granville, Vance, and Franklin Counties.¹³⁷ Forty churches had pastoriums, a tremendous increase having been shown in this category among churches in the open country during the previous six years.¹³⁸

For the year 1954 the churches of the Raleigh Association reported 1,111 baptisms, bringing the total membership to 30,612. A total of 109 revival meetings were held, and the aggregate income from the churches of all the pastors in the Association was \$225,805.¹³⁹ Every church in the Association had a Sunday School, the combined enrollments amounting to 26,312.¹⁴⁰ Sixty churches reported having a Training Union, the totals for them being 6,268 participants.¹⁴¹ All but thirteen of the seventy-nine churches reported an active Woman's Missionary Union, including 7,265 enrollees,¹⁴² and fourteen churches reported having Brotherhoods.¹⁴³ The total expenditures of the churches in the Association for the year were \$1,326,318, of which

¹³³*Ibid.*, 1950, pp. 39-42.

¹³⁴*Ibid.*, 1950, pp. 53-60.

¹³⁵*Ibid.*, 1952, p. 32.

¹³⁶*Ibid.*, 1954, pp. 9-10.

¹³⁷*Ibid.*, pp. 48-49.

¹³⁸*Ibid.*, p. 34.

¹³⁹*Ibid.*, 1954, pp. 80-81.

¹⁴⁰*Ibid.*, pp. 82-83.

¹⁴¹*Ibid.*, pp. 84-85.

¹⁴²*Ibid.*, pp. 86-87.

¹⁴³*Ibid.*, pp. 88-89.

\$210,743 was for missions.¹⁴⁴ On every hand there were reports of organizational growth and improvement of physical facilities.

Thus a complex, thriving Association has grown from the four little churches of 1805. Growth has resulted in sufficient size to open the way for greater service in the coming years. The evidence of the past life of the Association, and especially that of the past decade, indicates the capacity and suggests the likelihood of increasing size and strength in the second half of the Raleigh Association's second century.

¹⁴⁴*Ibid.*, pp. 92-93.

CHAPTER V

MISSIONS AND EDUCATION

A struggle for balance and efficiency has characterized the efforts of the Raleigh Association to make its contribution in the areas of missions and education. Although it was strongly opposed to anti-mission sentiments from the beginning, the Association tarried many years before much more than token achievement was recorded. That which stimulated the Association into greater action about the middle of the nineteenth century—the influence of Matthew T. Yates—also served to fix a pattern from which it proved difficult to deviate. The objectionable feature of that pattern was the emphasis upon one undertaking to the neglect of others of equal worth and need.

Following the Yates emphasis came the Holly Spring High School episode, which ended in failure. The War Between the States then forced upon the Association a period of restricted service. After some recovery had been realized, the promise of general improvement gave way to the needs of the Seventy-five Million Campaign. Finally, with the advent of the Cooperative Program and the union of the Raleigh with the Central Association, tremendous advances were registered. This chapter traces the development in missions and education from the sparse early years to the present.

I. SPARSE EARLY YEARS

The mystery which envelops the first two decades of the history of the Raleigh Baptist Association precludes the presentation of any specific information relative to the attitude toward and support for missions during that period, but certain assumptions can be drawn from inferences in the earliest extant records. The earliest known constitution, the first recorded controversy, and conditions prevailing at the time of the earliest minutes available and which seem to have been prevailing for some time—all these serve as a basis for tentative conclusions relative to the importance of missions in the Raleigh Association during the years of mystery.

Although the earliest constitution extant did not provide specifically for a program of missions, there is in that constitution nothing which in any way would serve to hamper missionary efforts.¹⁴⁵ In fact, it was under the same constitution that the Association later engaged in very strenuous efforts to support Matthew Yates, who

¹⁴⁵Raleigh Baptist Association of North Carolina, *Annual*, 1826, pp. 6-7.

went out from the Raleigh Association to China. Not only foreign missions, but missions in general were encouraged and supported under a constitution essentially the same as the earliest one known. Therefore, there is no reason whatsoever to suppose that the Raleigh Association ever thought of itself as anything other than a Missionary Baptist organization. Indeed, as the second decade of the Association's life approached its close, events transpired which caused the Association to define its position clearly.

When the Association was divided by the Little River Controversy (*infra* p. 42), that majority of the original group which remained loyal to the Raleigh Association formulated a statement of ten reasons why they were in disagreement with the Little River group. This statement defended the position of the Raleigh Association on several issues; one of the matters of contention was missions. The Raleigh Association was opposed without reservation to the anti-mission sentiments of the withdrawal minority.¹⁴⁶ There is strong indication that such a sympathetic attitude toward missions was of no recent formulations, although only the evidence of inference supports such a conclusion.

The outspoken manner of a defense of missions which was presented by the Association in 1832 had a tone one might expect to discover in such a statement by old friends of missions. The 1832 apology for missions questioned whether even the Raleigh Association would be in possession of the Gospel had it not been for missionaries in the past. Reference was made to the then current missionary work in Burma in such a way as to imply that the Association had favored that work as long as it had been going on. If that is true, the Raleigh Association was advocating missions at least as early as 1813, at which time Judson had gone to Burma and Rice had begun to plead for support of that work by Baptists in America.

Even if the probable assumption that the Raleigh Association has supported missions from its beginning be granted, however, the extent of financial support given through the Association was quite small as late as 1840. The amount sent through the Association to the State Convention for all major objects that year was only \$11.62¹/₂.¹⁴⁷ Within the bounds of the Association there were many areas of need which had been receiving nothing but "indifference and coldness;" so in 1841 the first report of the Association's Committee on Domestic Missions having to do with local and state needs called for the churches to (1) be more liberal in their contributions to the State Convention and (2) endeavor to obtain "the partial labors of a Missionary within the bounds of our own Association."¹⁴⁸ The same

¹⁴⁶*Ibid.*, 1832, p. 10.

¹⁴⁷*Ibid.*, 1840, p. 5. In view of the common practice of the time it is quite possible that gifts by individuals to the societies for missions exceeded those contributions for missions sent through the Association.

¹⁴⁸*Ibid.*, 1841, pp. 6-7.

meeting produced a resolution encouraging the establishment of Sunday Schools, pointing out that by this means "hundreds of the precious youths of our country have been taught to read the Bible, that otherwise never would have learned to read it."¹⁴⁹

What appears to be the first committee report on foreign missions came in 1842. Expressing the duty of the Baptist Board of Foreign Missions as that of supporting "the necessary wants of the dear Missionary," the report considered it the duty of every Baptist "to contribute his mite, as God has blessed him" to support the work of this Board.¹⁵⁰

The desire which had been expressed in 1841 for at least the partial services of a missionary within the bounds of the Association was realized in 1842 when Elder S. Senter, Moderator of the Association, became its first missionary.

Be it Resolved, That, this body appoint brother Senter as their Missionary, to ride and preach to the Churches composing this Association, that is willing to accept of his services, and that the surplus fund in the Treasury, be paid out to him as an outfit, And that he be requested to ascertain as soon as he may deem it prudent, what churches that accept of his services (*sic*), are willing to do for his support, and that he report to this body at its next session.¹⁵¹

Further evidence in 1842 that the 1841 report of the Committee on Domestic Missions had aroused interest was provided by the fact that all funds sent to the Baptist State Convention were designated for the "use of home Mission."¹⁵²

At the suggestion of the Wake Union Church it was recommended in 1844 that the churches send their contributions for the Baptist State Convention through the Association.¹⁵³ This attempt at standardization reflected the growing effort for home missions, an effort which was soon pushed into the background as emphasis shifted dramatically to the support of foreign missions.

II. INFLUENCE OF MATTHEW YATES

In the Raleigh Association at the approach of the middle of the nineteenth century, foreign missions and Matthew Tyson Yates were all but synonymous. Yates was both recommended by the Associa-

¹⁴⁹*Ibid.*, 1841, p. 7.

¹⁵⁰*Ibid.*, 1842, pp. 6-7.

¹⁵¹*Ibid.*, p. 4. Missionary Senter's report for his first year's work was received and approved by the Association in 1843 and ordered annexed to the minutes, but the final portion of the 1843 *Annual* is missing. The detailed results of the first year's work in Associational missions must remain a mystery.

¹⁵²*Ibid.*, 1842, p. 4.

¹⁵³*Ibid.*, 1844, p. 6.

tion to the Wake Forest Church for ordination and adopted by the Association as "our son" and as a missionary to China at the 1846 session. A committee was established to receive contributions for his support and make annual report to the Association.¹⁵⁴ The same meeting heard a report of the formation of the Southern Baptist Convention "for the purpose of promoting Foreign and Domestic Missions, and other matters connected with the Redeemer's Kingdom." The report pointed out that Yates was one of three missionaries currently under appointment by that body.¹⁵⁵

The next several years witnessed a tremendous increase in contributions to the support of foreign missions. Annual letters from Yates to the Association helped keep the needs of the foreign field before the people. Contributions for the support of Yates and his wife averaged over \$500 annually for the first six years of his foreign service.¹⁵⁶ Various means were employed to supplement the gifts from the churches. Collections were taken at the annual meetings of the Association,¹⁵⁷ local Bible Societies channeled their funds to the missionary,¹⁵⁸ and on one occasion all associational funds for home missions were redesignated to his support.¹⁵⁹

The beloved missionary of the Raleigh Association was again at home in 1858, having been received "with joy and gladness and . . . a hearty welcome" upon his return for reasons of health.¹⁶⁰ Gradually, especially after Yates' return from his first term on the foreign field, the Association realized that there were other needs that deserved their support as well as foreign missions. Gifts to the Yates Fund fell sharply.

After some economic recovery had been realized following the War Between the States, the Raleigh Association undertook to furnish six hundred dollars to Yates' support annually—half the amount needed—while the Central Association assumed responsibility for a like amount. This arrangement was initiated in 1878 as the result of renewed interest in the support of Yates, who was again on foreign soil.¹⁶¹ The obligation proved to be unusually heavy for the Raleigh Association, and success seldom smiled upon their efforts. From 1884, the required amount was apportioned to the churches, but success remained elu-

¹⁵⁴*Ibid.*, 1846, p. 5.

¹⁵⁵*Ibid.*, 1846, p. 7. Yates gave the Report on Vocal Music to the 1846 session, recommending "the use of the seven syllables, do-re-mi-fa-sol-la-si-do, . . . in preference to the four syllables, fa-sol-la-mi." *Ibid.*, pp. 9-10.

¹⁵⁶Before Yates' first tour of eleven years was over, however, contributions to his support declined sharply.

¹⁵⁷Raleigh Baptist Association of North Carolina, *Annual*, 1847, p. 11.

¹⁵⁸*Ibid.*, 1848, p. 14.

¹⁵⁹*Ibid.*, 1857, p. 5.

¹⁶⁰*Ibid.*, 1857, p. 7.

¹⁶¹*Ibid.*, 1879, p. 6.

sive.¹⁶² Gradually the support of foreign missions came to be looked upon as involving more than just the Yates mission in China, and support began to increase for varied endeavors through contributions by the churches to the State and Southern Baptist Conventions. Meanwhile, the inspiration of Yates' devotion led to an expansion of interest in meeting the needs within the bounds of the Association.

A renewed concern for home missions and education appeared in 1851 when, for the first time in almost a decade, a Report on Domestic Missions was included in the minutes of the Association. It told of a "most unreasonable and bitter aversion to the Missionary Baptists" at some places within the geographical boundaries of the Association and reported that Brother J. B. Jackson had served the Association as a missionary for six months at the salary of twenty dollars per month.¹⁶³ The support of associational missions to any substantial degree, however, was to wait yet a few years. The Raleigh Association gave its major attention for a while to the field of education, and especially to the support of a school founded by the Association.

III. AN ASSOCIATIONAL HIGH SCHOOL

The Raleigh Association in 1851 appointed a committee to prepare for the establishment of a school to be owned by the Association and capable of fitting students for matriculation at the college level, the college particularly in mind being Wake Forest.¹⁶⁴ The following year a proposal was received from the church at Holly Spring, North Carolina, offering a suitable site and \$1,250 for the location of such a school at or near that church. The proposal was accepted unanimously, and twenty-five trustees were appointed.¹⁶⁵ The school began operation on the third Monday of October, 1853. Its progress and the report that licentiates of the Association were afforded free tuition in the school cheered the Association in 1853.¹⁶⁶

For its first year the Holly Spring High Literary School paid its teacher, Mr. M. Y. Chappell, a salary of three hundred and fifty dollars to teach some twenty-five pupils. A house fifty feet long by thirty feet wide, "amply sufficient to meet the requirements of the school for years to come," was erected on the fifteen acre site which had been bought for \$22.50. Tuition was set at eight dollars for the first class, twelve dollars for the second, and sixteen dollars for the third, per session; but this was felt to be too high, and it was reduced with the beginning of the second semester by twenty-five per cent.¹⁶⁷

The school supported itself for several months despite poor at-

¹⁶²*Ibid.*, 1844, p. 12.

¹⁶³*Ibid.*, 1851, p. 23.

¹⁶⁴*Ibid.*, 1851, pp. 8-9.

¹⁶⁵*Ibid.*, 1852, p. 7.

¹⁶⁶*Ibid.*, 1853, p. 6.

¹⁶⁷*Ibid.*, pp. 13-14.

tendance of the trustees at their meetings. The first real sign of approaching difficulty came when only ten students attended the first session of 1854. The second session of that year found a still smaller number of students present, which led the writer of the report on the school's progress to take to task those within the Association who were sending their sons to school but not to Holly Spring School.¹⁶⁸ The debt which resulted from the small enrollment was taken over by the Association and the school was continued.¹⁶⁹

Prosperity smiled upon the school for the next three years. Mr. A. H. Dowell was principal and faculty at an annual salary of five hundred dollars. The student body reached forty in number, and it was felt that the school had become "established on a solid foundation and self-supported."¹⁷⁰ By 1857 the school was being called "an institution where young men may be prepared for any college."¹⁷¹

Sudden tragedy struck the school in May, 1858, when it had to close due to the "indisposition" of the teacher. The Association found itself possessing an inoperative school and a debt of about four hundred and fifty dollars.¹⁷² To forego any further involvement in debt, the Association decided to give up the school. It was voted to pay off the debt as soon as possible and to offer the school to any qualified teacher who would take it for the profits that would be realized.¹⁷³ Mr. Dowell, having recovered, accepted the offer, and the school continued under this arrangement for some two years. Meanwhile, the Association sought a buyer who would accept the restriction that a Baptist school be operated there, the property otherwise reverting to the Association. No such buyer could be located by 1861. In that year the Association met in its own house, the building formerly occupied by the school, and appointed a committee to sell the entire property to the best advantage without any restriction.¹⁷⁴

The final episode in the life of the Holly Spring High Literary School was reported to the Association in 1863. The property had been sold, and the debt of \$602.10—considerably above the estimate given three years earlier—had been paid.¹⁷⁵ The Association's attention, meanwhile, had been redirected to a more inclusive concern for missions and education.

IV. RECOVERY AFTER THE WAR BETWEEN THE STATES

The Association's interest in education by no means required all its energies; missions came in for their share of support and develop-

¹⁶⁸*Ibid.*, 1854, pp. 13-14.

¹⁶⁹*Ibid.*, p. 8.

¹⁷⁰*Ibid.*, 1855, pp. 14-15.

¹⁷¹*Ibid.*, 1857, p. 11.

¹⁷²*Ibid.*, 1858, p. 17.

¹⁷³*Ibid.*, p. 9.

¹⁷⁴*Ibid.*, 1861, pp. 3 and 6.

¹⁷⁵*Ibid.*, 1863, p. 7.

ment at the same time, although the total from which they shared was quite small until after the hardships following military defeat of the South began to diminish. The ebb of support to missions reached its limit in 1865 when the Committee on Mission Funds reported no activity due to absolute lack of funds.¹⁷⁶ The Executive Committee, which by this time was in charge of local missions, reported in 1865 that they had not held a meeting, that nothing had been done, and that total funds of the Association were \$26.56 in Confederate money.¹⁷⁷

Post-war missionary activity within the bounds of the Association received its financial support from sources other than the Association until 1879, the State Convention bearing most of the expense of such work as was undertaken. The Association rendered some non-financial assistance to an effort begun by the State Convention in 1867 to establish a preaching station at each county seat where there was no regular preaching.¹⁷⁸ In 1871 an Executive Board was appointed by the Association to designate fields of labor within its bounds and to nominate workers for appointment by the State Convention.¹⁷⁹ In that year \$60.20 was paid into the Association Fund, \$187.60 to State Missions, \$32.90 to Foreign Missions, and \$20.00 for Sunday Schools, this being the first appearance of the latter item in the Association's budget.¹⁸⁰

The first post-war missionary of the Raleigh Association was Elder Amos Weaver; he was appointed in 1873 and received only such support as was furnished him by those to whom he ministered.¹⁸¹ Other workers who received no financial remuneration were appointed in Sunday Schools.¹⁸²

These unpaid efforts bore some noble fruit, but funds were needed if work sponsored by the Association was to make significant gain. In 1877, therefore, a strong appeal was made to the churches for the adoption of "some systematic plan of raising funds" for the various objects of Christian benevolence.¹⁸³ This appeal bore fruit in 1879 after having been enhanced by the efforts of those appointed in 1878 "to look after the destitution in and around our borders."¹⁸⁴ The first report concerning the renewed efforts to support Associational missions called for one hundred dollars to support the work at Cannon Place and at Burns' School House, and for additional funds for work "in new fields in other sections of the Association."¹⁸⁵ Once again the

¹⁷⁶Raleigh Baptist Association of North Carolina, *Annual*, 1865, p. 9.

¹⁷⁷*Ibid.*, p. 5.

¹⁷⁸Raleigh Baptist Association of North Carolina, *op. cit.*, 1867, p. 7.

¹⁷⁹*Ibid.*, 1871, p. 9.

¹⁸⁰*Ibid.*, 1871, p. 16.

¹⁸¹*Ibid.*, 1873, p. 14.

¹⁸²*Ibid.*, 1875, p. 13.

¹⁸³*Ibid.*, 1877, p. 16.

¹⁸⁴*Ibid.*, 1878, p. 11.

¹⁸⁵*Ibid.*, 1879, pp. 12-13.

Association was in business as regarded missions within its bounds; this time it was to prove permanent.

Contributions to Associational Missions in 1880 were \$45.26.¹⁸⁶ In 1881 gifts and pledges to this cause were \$211.39 and \$520.00. respectively.¹⁸⁷ The work staggered along for the rest of the century and stumbled almost unnoticed through nearly half of the twentieth century. As we have seen (*ante*, pp. 25 ff.), these were years of division, organization, and reunion. No radical changes were evident in Associational missions. One of the things which helped keep attention elsewhere was the Seventy-five Million Campaign.

V. FROM THE SEVENTY-FIVE MILLION CAMPAIGN TO THE PRESENT

In May, 1919 the Southern Baptist Convention sponsored a move to raise seventy-five million dollars in five years for expanded work in missions, education and benevolence.¹⁸⁸ Of the six million dollars apportioned to North Carolina Baptists, two hundred thousand was requested of the Raleigh Association. A resolution was adopted by the Association which pledged a concerted effort to raise this amount. For five years an annual report was made. Some churches gave quite liberally in relation to the amount requested of them. Among such churches were Collins Grove, New Hill, Sandy Grove, and young Southside; and the five-year total for all the churches in the Association, despite the depression, was \$157,930.61.¹⁸⁹

In the Seventy-five Million Campaign the role of the Association proper had been little more than that of coordination and encouragement. In fact, much of the work over which the Association had once exercised supervision was now in the hands of the local church or the State or Southern Baptist Convention. The most significant contribution of the first four decades of the twentieth century was made in the realms of promotion and coordination. Churches sponsored community projects in many areas, supported the work in North Carolina with contributions to the State Convention, and participated in the national and foreign efforts by contributing to the Southern Baptist Convention.

Intensive efforts in the area of Associational missions were undertaken in 1949. Such significant growth resulted that the story of it constituted a vital element in the history of the size and growth of the Association. As such it has been treated at length in a previous chapter (*ante*, p. 20). Therefore, to the story of missions and education in the Raleigh Association needs to be added only a brief word picture of the situation as reported at its last session.

¹⁸⁶*Ibid.*, 1880, p. 19.

¹⁸⁷*Ibid.*, 1881, pp. 11 and 18.

¹⁸⁸*Ibid.*, 1919, p. 8.

¹⁸⁹*Ibid.*, 1924, p. 9.

The churches of the Association gave \$106,593 through the Co-operative Program in 1954, as well as \$14,019 to Associational Missions, \$9,384 designated for State Missions, \$9,749 designated for Home Missions, \$29,154 designated for Foreign Missions, \$7,475 for Christian Education, and additional gifts to other causes in sufficient amount to bring the total gifts to all missions to \$210,743.¹⁹⁰ The approved budget for 1955 called for an expenditure of \$19,937, and the Association voted not to request aid from the State Board for the year.¹⁹¹ Of the total budget, \$7,695 was for Associational Missions, \$700 for Sunday School and Training Union work, and \$10,000 for Expansion.¹⁹² The latter item typifies the degree of service to which the Association has attained and suggests the anticipated pattern of the coming years.

VI. SCHOOLS OF THE STATE AND SOUTHERN BAPTIST CONVENTIONS

As early as 1855 the Association observed that "the clouds of opposition which a few years ago obscured the intellectual horizon have nearly all disappeared and intellectual improvement is every where sought after."¹⁹³ After the failure of the Holly Spring venture, the Association's interest in education was reflected in its support of institutions sponsored by Baptists on the State or Convention level. Wake Forest College, Southern Seminary, and Southeastern Seminary, as examples, were encouraged and aided by the Association in a manner indicative of the Association's continued interest in education.

Names of officials and faculty of Wake Forest College are abundant in the minutes of the Raleigh Association since the founding of this educational institution. As a result, the Association has always felt a warm interest in the College. A resolution was passed in 1854 to raise funds for "a scholarship in the endowment of Wake Forest College."¹⁹⁴ During the 1870's it was "the usual practice" to take a collection at the annual meeting to help support some of the students preparing for the ministry at the College.¹⁹⁵ In 1871 the collection consisted of "\$9.25 in cash, four boxes provisions, two bushels meal and five bushels potatoes."¹⁹⁶ In 1879 the gifts received following an address to the Association by Professor Royal totaled one hundred dollars, in cash.¹⁹⁷

While the support of seminary education has been indirect in

¹⁹⁰*Ibid.*, 1954, pp. 92-93.

¹⁹¹*Ibid.*, p. 50.

¹⁹²*Ibid.*, pp. 47 and 50.

¹⁹³*Ibid.*, 1855, p. 15.

¹⁹⁴*Ibid.*, 1854, p. 6.

¹⁹⁵*Ibid.*, 1876, p. 7.

¹⁹⁶*Ibid.*, 1871, p. 11.

¹⁹⁷*Ibid.*, 1879, p. 11.

the main, two notable exceptions have been recorded, revealing the Association's abiding interest in the work. In 1859 the sum of three hundred and thirty dollars was sent to the Southern Baptist Theological Seminary, then located at Greenville, South Carolina.¹⁹⁸ When the Southeastern Baptist Theological Seminary opened its doors at Wake Forest in 1951, among its ardent well-wishers was the Raleigh Association. In 1952 a committee was appointed by the Association to request of the State Convention aid for the Seminary in maintaining a Director of Field Work on the faculty.¹⁹⁹

¹⁹⁸*Ibid.*, 1859, p. 9.

¹⁹⁹*Ibid.*, 1952, p. 27.

CHAPTER VI

CONTROVERSY AND DISCIPLINE

Only one controversy of sufficient severity to split the Association has occurred in its one and one-half centuries. The Little River Controversy divided the Raleigh Association during the years for which most of the minutes of the meetings are lost, but the matter was of considerable contention for several years after the actual division. The continuation of the argument carried over into the years for which the minutes are preserved; and, therefore, a clear picture of the Association's position in the struggle has been retained.²⁰⁰

Several other controversies of less internal significance to the Association have been recorded. Some of these found the Association presenting a solid front against outside opponents, as in the controversy over slavery; some found the Association preponderantly disposed to one side, as in the Dowd Controversy; some found the Association changing its position in the light of developing circumstances, as in the Bible Society Controversy; and some found the Association merely acting in accordance with its own usual practice in disciplinary matters.

The purpose of this chapter, then, is to present the record of significant events associated with these one major and four minor controversies. The last of the four minor controversies has to do with matters of fairly routine discipline, the element of controversy being a relatively small factor. The impact and effect of these controversies upon the Association, not their regional, national or world importance, has determined the order of their presentation.

I. THE LITTLE RIVER CONTROVERSY

The first division of the Raleigh Association was not a friendly division. The issue which brought actual separation had to do with the attitude of the Association toward those members who belonged to the Masonic Order, but this was only one of the issues which sprang from a basic difference of attitude and purpose.²⁰¹ These fundamental differences resulted ultimately in the formation of the Little River Association, whence the name for the controversy.

Although the minutes for the 1825 meeting have been lost, sub-

²⁰⁰See Appendix 3, which consists of a list of several reasons given by the Raleigh Association to explain their refusal to have fellowship with the Little River group.

²⁰¹The separating group was opposed to such things as theological schools, Bible societies, missions, and Free Masonry.

sequent references reviewed the events of that meeting. When the delegates from Wake Bethel Church arrived for the meeting of the Association in 1825 they brought with them a letter indicating that Elder George Nance was "under dealings in said church for disorder." Elder Nance had, in an "abrupt way" and "contrary to gospel order," declared a "non-fellowship" with a fellow minister who had joined the Masonic Fraternity. The minister in question was Elder Robert T. Daniel. Accordingly, the Association honored the letter from Bethel Church and refused by majority vote to permit Elder Nance either to be seated with or to address the Association.²⁰² Friction having been thus increased, the matter of membership in the Masons was made an issue.

Middle Creek Church sent up a query having to do with Masonry. The Association declined to take a definitive stand, stating that as a body it was unacquainted with Masonry and, therefore, not capable of giving an answer to the query.²⁰³ In consequence of this reply a minority group of delegates arose and "went off in a confused and disorderly state." The withdrawn churches formed themselves into "The Baptist Reformed Conference," but soon changed their name to "The Little River Association."²⁰⁴

The following year, 1826, found additional churches from the Raleigh Association having entered into alliance with the Little River group. Meanwhile, George Nance had been excommunicated by Bethel Church but was continuing to preach, stirring up dissension and strife among some of the churches. The Raleigh Association warned its members to beware of the "insidious and false representations" of Nance and appointed a committee to visit the rebellious churches, to "labor with them in love," and to report to the next Association.²⁰⁵

Messengers from the Raleigh Association went with "mild and reasonable terms of reconciliation" to the Little River Association, which "refused to adjust the differences except . . . upon their own terms."²⁰⁶ In 1832 the parent organization printed a statement setting forth ten reasons why they had "no connexion" with the unruly offspring, concluding with a refusal to maintain friendly relations with the Little River Association.²⁰⁷

The heat of controversy diminished with passing years, and correspondence between the two associations was restored as relations

²⁰²Raleigh Baptist Association of North Carolina, *Annual*, 1832, p. 8. Note the practice of sometimes including the name of the county, as in the case of Bethel Church, or Wake Bethel Church.

²⁰³*Ibid.*

²⁰⁴*Ibid.*

²⁰⁵*Ibid.*, 1826, pp. 4-5.

²⁰⁶*Ibid.*, 1832, p. 9. The Raleigh Association was willing to agree to almost anything short of a declaration of absolute non-fellowship with Masons, and the Little River Association would accept nothing less.

²⁰⁷*Ibid.*, pp. 8-10.

improved.²⁰⁸ The seeds of controversy bloomed again, however, in 1882. In that year Elder J. M. Holleman organized a church in Apex, having as his assistant in the undertaking one of the ministers of the Little River Association.²⁰⁹ To the Raleigh Association it seemed that the chief aim of Elder Holleman's action was to overthrow the established church at Apex, a member church of the Raleigh Association. That the new church be refused admission was the appeal sent out by the Raleigh Association to all other associations in the area. In spite of this appeal the new church, called the Second Baptist Church of Apex, was received into the Little River Association. Therefore, in 1884 the Raleigh Association again withdrew fellowship from the Little River Association.²¹⁰

At the same meeting, in 1884, a request by Piney Grove Church for a letter of dismission from the Raleigh Association to join the Little River Association was not granted,²¹¹ but Lillington Church was received by letter from the Little River Association on the basis of the church's dissatisfaction with that group.²¹² In 1885 fellowship was withdrawn from the Piney Grove Church for connecting itself with the Little River Association in violation of the resolution passed in 1884.²¹³

Instances of declaration of non-fellowship with individual pastors and churches occurred from time to time until 1888. In that year the Raleigh Association voted to withdraw their resolution of non-fellowship with the Little River Association "except as to J. M. Holleman and his Church at Apex."²¹⁴ Further evidence that the controversy had ended occurred in 1891 when Lillington Church was granted a letter of dismission to join the Little River Association.²¹⁵

II. SLAVERY

Formal action by the Raleigh Association with regard to the controversy over slavery did not come until after some of the "Brethren at the North" had declared non-fellowship with slave owners of the South. The Raleigh answered with an accusation, "busy bodies in other men's matters," and with the declaration that "they have forfeited all claim to our fellowship." Care was taken, however, to make it clear that these actions did not apply to those at the North who felt "disapprobation . . . of the fanatical course that some of their members have taken."²¹⁶

²⁰⁸*Ibid.*, 1876, p. 6, which records that in 1876 Friendship Church requested and received a letter of dismission from the Raleigh Association to join the Little River Association.

²⁰⁹*Ibid.*, 1882, p. 14.

²¹⁰*Ibid.*, 1884, p. 5.

²¹¹*Ibid.*, p. 10.

²¹²*Ibid.*, 1884, p. 4.

²¹³*Ibid.*, 1885, p. 4.

²¹⁴*Ibid.*, 1888, p. 8.

²¹⁵*Ibid.*, 1891, p. 4.

²¹⁶*Ibid.*, 1840, p. 4.

In 1854 request was made of the churches of the Raleigh Association to indicate in their letters to the Association the number of colored members in the congregation, calling also for a break-down of the white members according to sex.²¹⁷ A resolution was adopted unanimously the next year calling for the churches to request their ministers "to preach a sermon *directly adapted* to our colored population on Saturday or Sunday afternoon" at the regular monthly meeting, subject to the convenience of the listeners and the wishes of their owners.²¹⁸ Five years later another resolution urging that facilities be provided by the churches for slaves to hear the Gospel was passed.²¹⁹

With the coming of emancipation many ex-slaves indicated a desire to form their own churches and be separate from their former owners. The recommendation of the Association to the churches in 1867 was that the colored members be advised to "take letters and organize themselves into separate churches where they can enjoy themselves better."²²⁰ Some chose to stay in the churches with the white folk, however, and in 1873 about five per cent of the total membership of the churches in the Raleigh Association was made up of colored persons.²²¹ A significant decrease took place after that, and the total colored membership in 1874 was only sixty-two.²²² In 1881 the total had climbed back to seventy-two, but it was never again substantially larger as long as the number of colored members in the churches was reported.²²³ There is every indication that the names of colored folk remained on the local church rolls after additional Negroes were no longer received until death removed all the remaining names.

III. THE DOWD CONTROVERSY

One of the outstanding leaders in the Raleigh Association during the nineteenth century was Elder P. W. Dowd. Few men were more loyal in their service to the Association. Elder Dowd served on numerous committees and in various other official capacities. About the middle of the century reports "injurious to the character" of Elder Dowd, who was Moderator of the Association at the time, were circulated.²²⁴ That the accusations were in circulation came to the attention of the Association in 1851. A committee consisting of all the ordained ministers in the Association, two-thirds of whom were to constitute a quorum, were appointed to look into the matter and report to the next Association.²²⁵

²¹⁷*Ibid.*, 1854, p. 8.

²¹⁸*Ibid.*, 1855, p. 8.

²¹⁹*Ibid.*, 1860, p. 14.

²²⁰*Ibid.*, 1867, p. 9.

²²¹*Ibid.*, 1873, p. 11.

²²²*Ibid.*, 1874, p. 12.

²²³*Ibid.*, 1881, p. 17.

²²⁴The nature of the accusations against Elder Dowd was never revealed in the minutes of the Association.

²²⁵Raleigh Baptist Association of North Carolina, *Annual*, 1851, p. 9.

When the next Association met, in 1852, Elder Dowd was re-elected Moderator. He warmly expressed his thanks to the group and begged to be excused. His request was granted, and Elder S. Senter was chosen in his place. Later during this session President White of Wake Forest College, apparently desiring to clear Elder Dowd once and for all, asked that Dowd be put on trial. The jury was to be a council of ordained ministers from outside the Raleigh Association. Following a "lengthy and animated discussion" President White's resolution was rejected by a vote of ten to thirty-seven. The intensity of the feeling associated with this episode was further revealed by the passing of a motion to insert in the minutes a record of the "yeas and nays" voted to President White's proposal. Later during the 1852 session a resolution was introduced which called for an expression by the Association of "unabated confidence of the entire innocence of our former Moderator, Elder P. W. Dowd." The resolution was adopted by "a vote of about 40 to 1."²²⁶

Subsequent to this controversial episode Elder Dowd continued to serve as a faithful pastor and an honored member of the Association. His passing was noted with respect and he was remembered with honor at the meeting of the Association following his death.²²⁷

IV. BIBLE SOCIETIES

The Bible Society controversy involving Baptists on a national scale raged from 1835 to 1883, centering around the refusal of the American Bible Society to support the printing of a Burmese version wherein the Greek word *Baptizo* was translated "immerse" rather than transliterated "baptize."²²⁸ The controversy included the Raleigh Association, but all the history of this group's brief experience with Bible Societies is by no means controversial.

At the Raleigh Association's 1841 meeting a report was received which included a statement of thanks to God for His having "put into the mind of Christians to form a Bible Society" and a recommendation that the churches support the venture.²²⁹ The following year, however, the issues of the national controversy mentioned above reached the floor of the Raleigh Association. As a result the American Bible Society was discredited, and a resolution was adopted recommending to the churches that they form auxiliary societies to the American and Foreign Bible Society, which distributed the Bible "in a pure and unadulterated state."²³⁰ This appeal went

²²⁶*Ibid.*, 1854, pp. 4-8.

²²⁷*Ibid.*, 1866, p. 12.

²²⁸Robert G. Torbet, *A History of the Baptists* (Philadelphia: The Judson Press, 1950), p. 295.

²²⁹Raleigh Baptist Association of North Carolina, *op. cit.*, 1841, p. 8.

²³⁰*Ibid.*, 1842, pp. 7-8. The American and Foreign Bible Society was formed at Philadelphia in 1837 by delegates from Baptist churches in twenty-three states as an organ for printing and distributing the Scriptures. Torbet *op. cit.*, p. 296.

unheeded, as had all previous appeals for the formation of local societies. Two years later the Association took further action.

During a thirty-minute adjournment of the 1844 meeting of the Association a Bible Society was formed. Its activities amounted to little more than receiving contributions and enrolling the names of contributors.²³¹ This was followed the next year by another appeal to the churches, but still the churches formed no auxiliaries.²³² This latter appeal, made in 1846, had called for the formation of societies auxiliary to the State society rather than to the Associational society. This took the matter into the hands of local and state groups. The local groups seem to have sent their funds to whomever they favored from time to time.²³³ The gradual evolution to the present arrangement was not an element in the life of the Association proper.

V. DISCIPLINE

The term "discipline" is used here both in the sense of punishment, or punitive discipline, and in the sense of teaching, or instructive discipline. Many examples of both have occurred in the life of the Raleigh Association.

Punitive discipline has been exercised by the Association toward (1) other associations and (2) churches in the Raleigh Association. Actions in the first category were based on disagreement in matters of doctrine and practice, while in the second category the basis of action was violation by the different churches of the rules of the Association.

Instructive discipline has been exercised by the Association primarily through (1) recommendation of Articles of Faith to the churches for their adoption and (2) advice relative to questions of moral conduct. Only one action has been in the first category, while in the second category many instances of action have occurred.

Punitive Discipline

The only punitive discipline which the Raleigh Association has had the power to exercise has been that of declaring non-fellowship. When the Association felt it could no longer hold in esteem another association, a state of non-fellowship was declared and correspondence was no longer carried on with that association. When a member church was, in the opinion of the Raleigh Association, guilty of actions which could not be tolerated, the Association declared a state of non-fellowship with that church and removed its name from the list of member churches.

The declaration of a state of non-fellowship with another association has not been a frequent practice of the Raleigh Association; only two instances have been recorded. In the case of the Little River

²³¹*Ibid.*, 1844, p. 5.

²³²*Ibid.*, 1846, p. 6.

²³³*Ibid.*, 1848, p. 5.

Association (*ante*, p. 42 ff), there was a long period of non-fellowship. The other instance had to do with the Kehukee Association.

The Raleigh Association declared a state of non-fellowship with the Kehukee Association sometime during that period for which minutes are not available, *i e.*, before 1830. By 1830, however, the Kehukee Association had published its resolutions "in a much more favorable light than we had looked upon them before," which resulted in the Raleigh Association's voting unanimously to "resume our correspondence with that body."²³⁴ This was equivalent to a declaration that the period of non-fellowship was ended, for correspondence with another association was the Raleigh Association's symbol of fellowship.

Declarations of non-fellowship with sister associations were greatly outnumbered by such declarations toward member churches.²³⁵ In the majority of instances the cause was the failure of a church to send either a letter or a member to the Association. The usual procedure included the appointment of a committee to contact the church and ascertain the reason for its absence. Lack of a satisfactory explanation was grounds for disciplinary action. Typical examples of such action had to do with "the Church at Lee's Chapel" and Mount Pleasant Church.

The dispatch with which the Association undertook to execute discipline for non-attendance during the first three decades of the Association's life was exercised in the case of Lee's Chapel.²³⁶ This Nash County church, a member church of the Raleigh Association, failed to represent itself at the annual meeting in 1836. A committee of four was appointed by the Association to "inquire for the cause or causes of the members of that church not representing the Association, and to report to the next Association."²³⁷ The minutes for some of the subsequent years have been lost, but the 1839 minutes indicated that Lee's Chapel had continued to be absent. The committee which had been appointed to visit the church during the 1838-1839 Associational year was discharged without having made the visit, a new committee being appointed.²³⁸

Finally, in 1840, the Association heard a report of a committee which had managed to visit Lee's Chapel. The report was received, and the committee was discharged, but the contents of the report were not recorded. Immediately thereafter, however, the Association voted to "withdraw from the Church at Lee's Chapel . . . for the disorderly

²³⁴*Ibid.*, 1830, p. 4.

²³⁵In 1841 the question arose whether the churches should have a uniform discipline. The answer was affirmative, and the New Testament was cited as the guide. *Ibid.*, 1841, p. 4.

²³⁶Spelling of this name varied among "Lee's," "Lea's," and "Leigh's."

²³⁷Raleigh Baptist Association of North Carolina, *Annual*, 1836, p. 5.

²³⁸*Ibid.*, 1839, p. 5.

conduct of absenting themselves from this Association without a letter of dismission."²³⁹

With the passing of several more years the Association became more lenient toward non-attendance. Mount Pleasant Church was absent from the Association in 1847 and for the next fifteen years, except 1854, before any action was taken. A committee was appointed in 1862 to inquire into the cause of the absence.²⁴⁰ The committee reported in 1836 that the church "had entirely gone down, there remaining but two members . . . , all the others having joined the Free-Will Baptists."²⁴¹

Instructive Discipline

Two major types of instructive discipline were exercised by the Association at its annual meetings. The first type, exercised through the instrumentality of Articles of Faith, was given expression only once. The second type, exercised by the rendering of a decision or opinion by the Association, was so frequent that only selected examples are treated in this account.

In 1851 the Association published in its minutes sixteen Articles of Faith. These were not officially adopted by the Association but were recommended for the local churches.²⁴² These Articles of Faith recommended by the Raleigh Association were essentially the same in substance as the New Hampshire Confession of Faith. They differ in numbering and slightly in wording, however, from those versions of the New Hampshire Confession published by W. J. McGlothlin in *Baptist Confessions of Faith*.²⁴³ The source from which the Association got these Articles of Faith is not known, and it is problematical whether they represent an earlier version than that which was available to McGlothlin.

Another type of instructive discipline whereby the Raleigh Association rendered a significant contribution in its early years was the practice of giving its opinion in matters involving moral issues. While the exact method has varied, the Association has expressed its sentiments on the issues that have confronted Baptists during the past one and one-half centuries. Some typical examples are afforded by the following illustrations:

Query from Select Committee. Is it consistent with the Christian character to attend circuses? Answer, in the negative.²⁴⁴

²³⁹*Ibid.*, 1840, p. 4.

²⁴⁰*Ibid.*, 1862, p. 7.

²⁴¹*Ibid.*, 1863, p. 5. The Association excused failure to attend in the case of Mount Zion Church upon receipt of a letter from the church "stating satisfactorily the cause of her failure and asking the pardon of the Association." *Ibid.*

²⁴²*Ibid.*, 1851, p. 6.

²⁴³W. J. McGlothlin, *Baptist Confessions of Faith* (Philadelphia: American Baptist Publication Society, 1911), pp. 299-307.

²⁴⁴Raleigh Baptist Association of North Carolina, *Annual*, 1841, p. 4.

Whereas, the Sabbath is the Lord's day . . . and as brethren frequently feel at liberty to load their wagons and drive to market on that day,

Resolved, That this Association look upon such conduct as a direct violation of the command of God and a very great and grievous sin.

Resolved, That we recommend the churches to exercise a more rigid discipline on their members for such conduct.²⁴⁵

Resolved, That this Association petition the next Legislature to pass an act prohibiting the sale and treating with intoxicating liquors . . . in the State of North Carolina.²⁴⁶

A further example was afforded after the Legislature of North Carolina legalized public boxing matches. The Raleigh Association did not approve of the legalization of such contests, "which are really prize fights," and resolved to "use our influence" to get the law repealed.²⁴⁷

These examples are not intended to reflect the mind of the Association today, and they do not necessarily indicate, therefore, the current position of the Raleigh Association with respect to the issues involved. They do reveal, however, that the Association has endeavored to lend the support of its voice to what it considered the proper stand on the various issues that have arisen through the years.

²⁴⁵*Ibid.*, 1863, p. 8.

²⁴⁶*Ibid.*, 1878, p. 15.

²⁴⁷*Ibid.*, 1924, p. 24.

CHAPTER VII

CONCLUSION

The purpose of this concluding chapter is to endeavor to view the history of the Raleigh Association in a survey fashion and to note the major, general trends evidenced during the one hundred and fifty years the Association has been in existence. The development of the life's drama of the Association has been portrayed in several scenes, three of which have been chosen to represent the general progress. These scenes have to do with (1) the internal history of the Association *per se*, (2) the role of the Association with respect to missions outside its bounds, and (3) the progress of missions within its geographical limits; they are entitled, respectively, Diminishing Discipline, Outward Reach, and Missions at Home.

I. DIMINISHING DISCIPLINE

One is intrigued by the tremendous change in attitude toward size which has occurred. In the early decades discipline was severe and swift in the Association as well as in the churches. There was no evidence of a desire to record enviable achievement in terms of numbers. Of course, the fruits of periods of revival were noted with rejoicing, but the desire to grow did not interfere with the exercising of discipline or with the frequent recommendation by the Association that various moral indiscretions be dealt with by excommunication. The church minutes of the early nineteenth century named names and cited instances with surprising candor and regularity. The difference between then and now is apparent to the most casual observer.

Many years ago the Raleigh Association ceased to tabulate the number of persons in its member churches who had been excommunicated each year. For the Association to report today, as it once did, an equal number of excommunications and baptisms would constitute so striking a situation that the news would cover the Southern Baptist Convention in a few days. The emphasis today is on increase. No greater error could be made, however, than to assume that such emphasis is the sole possession of the Raleigh Association. In fact, it is a common characteristic in practically all Southern Baptist areas. Only future generations will be in a position to evaluate conclusively the wisdom of this tendency. Nevertheless, one thing must be said in its favor—it reveals a tendency toward concentrated effort to carry the basic elements of the Gospel message to the multitudes of an increasing population.

The ease and speed of communication have been joined with organizational caution to greatly diminish the likelihood of a need for

discipline by the Association toward a member church. No longer must the members of the Association wait for months before learning from a representative's report of conditions in any given church desiring to join the Association. Further, churches are no longer admitted into the Association with the ease and rapidity once common to admission. The problem has largely resolved itself from one of maintaining "orthodoxy" to one of encouraging increased participation in the common task.

In a word, then, strict discipline served its major purpose in the days when the Association bore the chief responsibility for protection against the inroads of false doctrine and practice, and the primary responsibility of the Association has become one of promotion and coordination.

II. OUTWARD REACH

Temporary distractions by favored undertakings have been assisted by periods of economic dearth to retard the progress of the Association with respect to missions outside its bounds. At first there was a lack of organization and a lack of strong interest. Later the Association was moved by the inspiration of Matthew Yates to noble efforts in foreign missions, but the seed of his encouragement fell among thorns. Just when it appeared that some permanent reorganization and revitalization might be achieved, the War Between the States set everything, missions included, far back down the road of progress.

It was not until the advent of the Cooperative Program that the Association settled down to a consistently effective participation in the work of foreign missions. One is somewhat amazed to realize the degree of improvement that this organizational realignment has fostered. No longer is the support of foreign missions dependent upon the appeal of a favorite son or the passing of a hat at an annual meeting. By encouraging systematic support of other undertakings, too, the Association found itself not only stronger but also in a much better position to deal with the needs at its doorstep.

III. MISSIONS AT HOME

The outstanding achievement of the Raleigh Association has been in the realm of Associational missions. More discouraging prospects than those which were present during the early years are difficult to imagine. Even after several decades the Association was conscious of the presence of strong aversion for Missionary Baptists at certain points within its territory. Frequently such limited work as was done enjoyed the backing of very meagre, if any, financial resources. Efforts sponsored by the Association were sporadic and often insignificant when considered in the light of the need. Other causes could present a greater emotional appeal and receive more liberal support. Qualified workers were difficult to obtain. The long period of small achievement did not suggest the coming of such outstanding success as was later obtained.

It was not until after many distractions and periods of economic hardship had been passed that the Association really showed its mettle in the work of local missions. The final hurdle was overcome when stability was realized in the matter of size. Amicable division early in the nineteenth century slowed effective progress until union with the Central Association in 1944 assured sufficient strength to execute well-made plans. When the Association began to show real improvement in its program of Associational missions, however, it progressed with laudable efficiency.

No more optimistic note could be sounded for the Raleigh Association than to point out that the most noble and most fruitful episode in its history is currently continuing at full force. Its intense program of seeking out areas of need and aiding in the establishment of churches in these areas has achieved an effectiveness which indicates that the Raleigh Association is aware of and doing something about its major responsibility. Changing times have brought a change in the Association's obligation to its people, and the Association has changed to meet the challenge. No longer primarily a watchdog of orthodoxy, and having passed through an extended period of uncertain seeking for its place, the Association faces the future, having found its place and having learned what to do in it. Although the Association has, in common with all human endeavor, feet of clay, showers of blessings have prevented hardening; thus the feet of clay have not crumbled over the rocks in the road of service, and with continued showers the obstacles of the road appear unable to effect an insurmountable barrier in the foreseeable future.

APPENDICES

APPENDIX 1

RALEIGH BAPTIST ASSOCIATION OF NORTH CAROLINA,
ANNUAL, 1826.

Pages two and three of this eight-page *Annual* have been lost. Reproduced on the following pages are the front cover, page one, and pages four through eight. The signatures at the end were traced from the original, a microfilm copy of which is owned by the Wake Forest College Library.

MINUTES
of the
RALEIGH BAPTIST ASSOCIATION,
HELD AT
MOUNT PISGAH MEETING HOUSE,
CHATHAM COUNTY, N. C.

RALEIGH:
PRINTED BY BELL & LAWRENCE,
Printers to the State.

.

1826

MINUTES, &c.

Friday, September 22, 1826

The Introductory Sermon was delivered by Elder John Purify, from 1st of Corinthians, the 13th chapter and 13th verse: "And now abideth faith, hope and charity, these three: but the greatest of these is charity."

The Association then convened. Prayer by brother Robert B. C. Howell, and proceeded to business.

1. Letters from the following Churches were received, read, and their standing noted as follows, viz.

Churches	Messengers	Bapt'd	Rec'd by Let	Dis- miss'd	Rest'd	Excomm- nicated	Dead	Total Number	Contri- butions
Neal's Creek, Alvin Jones, James Rareden									
Rocky Spring, Johnston Union,									
Wake X Roads, John Purify,		1	2	6	0	1	4	119	1.50
Wake Bethel, Timothy Walton,		1	1	0	3	1	0	21	1.00
Cool Spring, John Olliff, Allen Griffin,		0	2	0	1	0	2	41	1.00
Wake Union, Bartholomew Fuller,		0	0	0	2	0	0	52	1.00
Mill Creek, Middle Creek, Fellowship,									
Hepziba, Charles Horton, Giler Underhill,		0	3	14	0	14	6	191	2.00
Haywood's, James Southerland,		5	4	0	1	0	1	58	1.00
Cedar Fork, Jonathan Stephenson, Ezekiel Trice,		2	1	8	0	8	1	173	2.00
Raleigh, John J. Brigs, Wm. Ragan, Bulah,		4	0	6	1	1	1	82	1.00
Wake Liberty, Augustin Norwood, Almon Bevers,		1	4	2	0	2	0	59	1.70
Hannah's Creek Mount Pisgah, Isham Williams, Matthew Yates,		1	2	3	0	1	1	97	1.00
Cumb'd Union, Stephen Center, Timothy Trulove		7	1	3	0	1	0	52	1.00
Lee's Chapel, James Briant, Eli Strickland,		6	3	2	0	0	6	78	1.00
Shady Grove, Green Huckleby, John Holoman,		3	0	5	0	2	1	84	1.00
Holly Spring, Needham Norris, Samuel P. Norris,		0	1	6	1	1	2	74	1.50
Salem, Cotentney, Flat Rock, Letter,		0	0	1	0	0	1	23	1.00
Poplar Spring, M'Culler Stone, Washington Stone,		1	0	6	0	0	0	58	1.80
Piney Grove, Darlan Jones, Stephen Feuquay,		0	0	0	0	0	0	33	1.00
		32	24	60	9	32	26	1265	21.50

2. Chose Elder John Purify Moderator, and Thomas Crockett Clerk, and Samuel P. Norris Assistant Clerk.

3. Appointed Brothers Stephen Center, Wm. Ragan and Almon Bevers a Committee of Finance, to receive the contributions from the churches, and settle with the Treasurer.

4. On motion, the corresponding messengers were invited to sit with us; whereupon Elder Stephen Chandler and Brother Stovall, from the Country Line Association, handed in 10 copies of their minutes, and took their seats. Also, received a packet of minutes and a letter from the Neuse Association.

5. The visiting brethren in the ministry were invited; whereupon Elder R. T. Daniel, James Morphis and R. B. C. Howell, from Raleigh, and Brother George Brooks, from the Country Line, took seats with us.

6. A newly constituted Church at Piney Grove sent forward a letter and delegates, praying admission into this body, and being found sound in faith, were accordingly received, and the church and the messengers' names were enrolled.

7. Appointed Elders Trice, Chandler, Fuller, Daniel and Morphis, with the Moderator and Clerk, a select committee to arrange the business of this Association, and report to-morrow.

8. Adjourned until to-morrow morning, 10 o'clock. Prayer by Elder Daniel.

Saturday Morning, 10 o'clock, September 23, 1826

The Association met. Prayer by Elder Stephen Chandler.

1. The select committee reported, and were discharged.

2. Appointed Thomas Crocker Treasurer.

3. The committee of Finance reported as follows, viz.

Received from the Churches this year, \$22.50.

4. The Treasurer reported remaining in his hands last year

\$ 4.59 $\frac{1}{4}$

Received from the committee of Finance this year

22.50

\$27.09 $\frac{1}{4}$

From the select committee

Whereas, George Nance has been rejected by the Raleigh Association, and excommunicated by Bethel Church, of which he was a member, and still continues to preach and administer the ordinances. Quere. What order shall we pursue relative to his case? Also, what steps will this Association take with those Churches that abruptly left the Association last year; and also those Churches that have entered into alliance with them, and have failed to represent themselves this year?

Answer to the first quere unanimously — As he (George Nance) is discountenanced by his Church and this Association, and we hear that he is active in making inroads wherever he can, tearing and de-

stroying the peace and fellowship of Churches, we feel ourselves called upon to act with him as God has directed, viz. Withdraw from every brother who walks disorderly. He is not, therefore, recognized among us at all as a Baptist preacher; and we take this opportunity of warning our beloved brethren to beware of his insidious and false representations, wherever he may attempt to spread his baneful influence.

Answer to the second quere—That there be a committee of Ministers appointed to visit those Churches, and labour with them in love. The following brethren were therefore appointed, viz. Elders Ezekiel Trice, John Purify, James Morphis, Thomas Crocker, and, in case of the failure of either, Bartholomew Fuller.

5. On motion, agreed that the Constitution and Rules of Decorum of this Association be annexed to these minutes.

6. Agreed that this Association appoint her a standing Presbytery for one year, whose business it shall be to attend to the call of Churches, for the purpose of ordaining ministers and constituting Churches, &c. Whereupon the following Elders were appointed, viz. John Purify, Thomas Crocker, Bart. Fuller and E. Trice.

7. Received a request from the Church at Neal's creek for advice how to act in their perplexed situation with their pastor Nathan Gully.

The Association gives for advice, that they call him to an account for his conduct, and that there be ministers appointed and sent as helps to act with them; and that they be the same committee of ministers before appointed.

8. The corresponding messengers appointed for last year reported satisfactorily.

9. Appointed Thomas Crocker a corresponding messenger to the Flat River Association; Brother Stephen Center to the Cape-Fear; Elder J. Stephenson and Thomas Crocker to the Country Line; Brother William Lightfoot and J. Stephenson to the Sandy Creek; and Elders Trice and Purify to the Neuse.

10. On motion, agreed that, as we concluded to annex to these minutes the Constitution and Rules of Decorum, we print no circular this year.

11. The ministers appointed to visit the Section Meetings last year reported satisfactorily.

12. Elder H. Harmon presented the Association with a packet of the minutes of the Sandy Creek Association, and took a seat with us.

13. Appointed the Clerk to superintend the printing of these minutes, and have 300 copies printed.

14. Appointed the next Association at Poplar Spring Meeting House, in Franklin county, to commence the Friday before the 4th Lord's Day in September, 1827.

15. Appointed Elder E. Trice to preach the introductory sermon.

16. Appointed Elders Daniel, Chandler and Crocker to preach to-morrow, and divine service to commence at 10 o'clock.

17. Appointed Thomas Crocker to write a Circular for the next Minutes, and choose his subject.

18. On motion, agreed that the Clerk have \$10 for his services.

Adjourned to the time and place before mentioned. Prayer by Elder Harmon.

Sunday Morning, 10 o'clock, September 24, 1826.

The ministers appointed to the stage met a large and attractive congregation. Thos. Crocker introduced from Psalms, the 37th chap. and 37th verse: "Mark the perfect man, and behold the upright, for the end of that man is peace."

Elder Chandler followed from Revelations, the 17th chapter and 14th verse: "For he is the Lord of Lords, and Kings of Kings, and they that are with him are called, and chosen, and faithful."

Elder Daniel concluded from Psalms, the 23d, and part of the 4th verse: "Thy rod and thy staff, they comfort me."

We pray that a divine blessing attend the labours of the day.

JOHN PURIFY, *Moderator.*

THOS. CROCKER, *Clerk.*

THE CONSTITUTION
or
FORM OF GOVERNMENT
of the
RALEIGH BAPTIST ASSOCIATION

From a long series of experience, we, the Church of Jesus Christ, being regularly Baptized upon the professions of our faith in Christ, are convinced of the necessity of a combination of Churches, in order to perpetuate an union and communion amongst us, and preserve and maintain a correspondence with each other in our union.—We, therefore, propose to maintain and keep the orders and rules of an Association, according to the following plan or form of government:

Article I. The Association shall be composed of members chosen by the different churches in our union, and duly sent to represent them in the Association; who shall be members whom they judge best qualified for that purpose, and producing letters from their respective churches, certifying their appointment, shall be entitled to a seat.

Article II. In the letters from the different churches, shall be expressed, their number in full fellowship, those baptized, received by letter, dismissed, restored, excommunicated and dead since the last Association.

Article III. The members thus chosen and convened shall have no power to lord it over God's heritage; nor shall they have any classical power over the churches; nor shall they infringe any of the internal rights of any church in the union.

Article IV. The Association, when convened, shall be governed and ruled by a regular and proper decorum.

Article V. The Association shall have a Moderator and Clerk, who shall be chosen by the suffrage of the members present.

Article VI. New churches may be admitted into this union, who shall petition by letter and messengers, and upon examination (if found orthodox and orderly) shall be received by the Association and manifested by the Moderator giving the Messengers the right hand of fellowship.

Article VII. Every church in this union shall be entitled to a representation in the Association, but shall have only six members from each church, until the churches amount to six in number, then five to eight, then four to twelve, then three to sixteen, and then afterwards, two members from a church.

Article VIII. Every quere presented by any member in the Association, shall be twice read, and before it be debated, the Moderator shall put it to vote, and if there be a majority for its being debated, it shall be taken into consideration, and be deliberated; but if there be a majority against it, it shall be withdrawn.

Article IX. Every motion made and seconded, shall come under the consideration of the Association, except it be withdrawn by the member who made it.

Article X. The Association shall endeavour to furnish the churches with the minutes of the Associations. The best method for effecting that purpose shall be at the discretion of the future Associations.

Article XI. We think it absolutely necessary that we should have an Association fund, for defraying the expenses of the same; for the raising and supporting of which, we think it the duty of each church in the union to contribute voluntarily such sums as they shall think proper, and send by the hands of their Messengers, to the Association; and those monies thus contributed by the churches and received by the Association shall be deposited in the hands of a Treasurer by the Association, who shall be accountable to the Association for all monies by him received and paid out according to the direction of the Association.

Article XII. The Minutes of the Association, when printed, shall be regularly filed by the Clerk, and the book by him shall be kept for the use of the Association, and he shall endeavor to have said book present at each Association.

Article XIII. The Minutes of the Association shall be read (and corrected if necessary) and signed by the Moderator and Clerk before the Association rises.

Article XIV. Amendments to this plan or form of government may be made at any time, by a majority of the union, when they may deem it necessary.

Article XV. The association shall have power,

1. To provide for the general union of the churches.
2. To preserve inviolably a chain of communion amongst the churches.
3. To give the churches all necessary advice in matters of difficulty.
4. To inquire into the cause why the churches fail to represent themselves at any time in the Association.
5. To appropriate those monies by the churches contributed, for an Association fund, to any purpose they may think proper.
6. To appoint any member or members, by and with his or their consent, to transact any business which they may see necessary.
7. The Association shall have power to withdraw from any

Church in this union, which shall violate the rules of this Association, or deviate from the orthodox principles of religion.

8. To admit any of the distant Brethren in the Ministry, as assistants, who may be present at the time of their sitting, whom they shall judge necessary.

9. The Association shall have power to adjourn themselves to any future time or place they may think most convenient to the churches in the union.

RULES OF DECORUM

1. The Association shall be opened and closed by prayer.

2. A Moderator and Clerk shall be chosen by the suffrage of the members present.

3. Only one person shall speak at a time, who shall rise from his seat and address the Moderator when he is about to make his speech.

4. The person thus speaking shall not be interrupted in his speech by any except the Moderator until he is done speaking.

5. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections, but shall fairly state the case and matter as near as he can, so as to convey his light or ideas.

6. No person shall abruptly break off, or absent himself from the Association, without liberty obtained from it.

7. No person shall rise and speak more than three times to one subject without liberty from the Association.

8. No member of the Association shall have liberty of laughing during the sitting of the same, nor whispering in the time of a public speech.

9. No member of the Association shall address another in any other (sic) terms or appellatives but the title of Brother.

10. The Moderator shall not interrupt any member in, or prohibit him from speaking, till he gives his light on the subject, except he break the rules of this decorum.

11. The names of the several members of the Association shall be enrolled by the Clerk, and shall be called over as often as the Association requires.

12. The Moderator shall be the last person who shall speak to the subject, who may give his opinion, if he please, before he puts the matter to a vote, but shall have no vote himself, unless the Association be equally divided.

13. That any member who shall willingly and knowingly break any of these rules, shall be reproved by the Association as they shall think proper.

JOHN PURIFY, *Mod.*

THO. CROCKER, *Clerk.*

APPENDIX 2

RALEIGH BAPTIST ASSOCIATION OF NORTH CAROLINA, CONSTITUTION, 1954.

Following is the constitution printed in the *Annual* for 1953 with such changes as were effected by amendments passed by the Association in 1954.

THE CONSTITUTION—1954

ARTICLE I

Section 1. This Association shall be called the Raleigh Baptist Association.

Section 2. This Association shall be composed of pastors and messengers chosen by the local churches and no church sending more than one messenger for each 25 members and with 16 being the maximum sent from any church. These messengers shall produce letters certifying their appointments.

Section 3. All churches applying for membership in the association shall be received under the watchcare for a period of time sufficient to prove, through practice and attitude, its place as a cooperating Baptist Church. A church, upon organization, may apply for membership through the Executive Committee of the Association. If, in the judgment of the Membership Committee, such church has met the requirements listed above, by the next regular meeting of the Association, it may recommend that such church be received into the Association without further delay.

Section 4. A committee on membership shall be elected by the Association to examine the credentials of churches desiring membership in the Association.

Section 5. The Primary Object of the Association shall be to foster evangelism, Christian education, Missions, and benevolences, and such other objects as may be fostered by the State and Southern Baptist Conventions.

ARTICLE II

Section 1. The officers of the Association shall be a moderator, vice-moderator, clerk, treasurer, Training Union director, Sunday School superintendent and three trustees. They shall be elected at the annual session and hold their offices one year, or until others are elected to fill their respective offices. The moderator cannot succeed himself more than one time.

Section 2. The Executive Council shall consist of the pastor of each church, and one member from each Church, the member to be nominated by the church and elected by the Association to serve until a new member is nominated by the church. In addition the moderator, vice-moderator, clerk, three trustees, Training Union Director, Sunday School Superintendent. Woman's Missionary Union president and the Executive Secretary shall be ex-officio members. The Council shall have the right to elect its own officers and appoint times and places for its meetings. Twenty-five members attending any regular or duly called special meeting shall be considered a quorum. It shall be the duty of this council to carry on the work of the Association between its annual sessions and to make reports and recommendations to the Association.

Section 3. A committee on the ordination of ministers shall be elected by the Association. It is recommended by the Association that churches desiring to ordain ministers shall refer prospective candidates to this committee for examination. After such examination the committee will make its recommendation to the church.

Section 4. A committee on committees elected by the Association shall nominate the members of the various committees and submit them for election by the Association.

ARTICLE III

Section 1. All matters claiming the attention of the Association shall be decided by a majority vote.

Section 2. The constitution may be altered or amended at any annual session by a two-thirds vote of the messengers present and voting.

BY-LAWS

1. None.

APPENDIX 3

A unanimous resolution in 1832 called upon Elder P. W. Dowd; John Purify, Moderator; and G. W. Purify, Clerk, to prepare a statement of the reasons why the Raleigh Association had "no connexion" with the Little River Association. A statement was prepared and included in the 1832 *Annual*, pp. 8-10. That statement comprises this appendix.

The following are the reasons why the Raleigh Baptist Association has no correspondence with the Little River Association:

1st. Because they or a part of them, violated the rules and order of the Raleigh Association, in refusing to submit to the majority of that body: For when the question whether Elder George Nance should have the liberty to speak, was put, there was a majority against it. The reason why the Association did not permit him to take a seat and speak was that they had on the day before received a letter from Bethel Church by her messengers, which stated that Elder Nance was under dealings in said church for disorder, which was believed by the Raleigh Association. Previous to the sitting of the above Association he had in an abrupt way, contrary to gospel order, declared a non-fellowship with Elder Robert R. Daniel, because he had joined the Masonic Fraternity.

2d. A query was sent up to the Association, from Middle Creek Church, which was answered in these words: That we as a body are unacquainted with Masonry, therefore not capable of giving a decided answer to it, which answer was not satisfactory to the minority, now called the Little River Association.

3d. They left the Raleigh Association before it rose, went off in a confused and disorderly state, and afterwards formed themselves into a body, called "The Reformed Baptist Conference," contrary to all order among the Baptists; they used their influence to sow the seeds of discord among the churches of the Raleigh Association, which we deem contrary to the spirit of the Gospel; they invite the brethren and sisters of the orderly Association to come over to them; they receive such as come without any letter of dismission, which is contrary to the established rule among the Baptist.

4th. After they abruptly left the Raleigh Association, before they had formed themselves into a separate body; the Raleigh Association sent ministers to visit those churches that broke off in disorder, in order to redeem them in love, the ministers among those churches refused to publish their appointments, which we think did not show a Christian spirit.

5th. They have thrown away their former name, and now call themselves the Little River Association, contrary to the usual manner

of forming new Associations. The usual way of forming a new Association is, for the churches which desire it to petition their respective Associations for a letter of dismission, the churches thus dismissed, when united, form a legal Association.

6th. Since they have formed themselves into a body; the Raleigh Association sent messengers to them, with mild and reasonable terms of reconciliation, which messengers were by them treated with contempt, and they refused to adjust the differences, except they could have it done upon their own terms—moreover messengers were appointed by the Raleigh Association to attend the last meeting of that body. It not being convenient for the committee to attend, one of them wrote a friendly letter assigning the reasons why they could not attend—this letter also contained friendly propositions relative to an adjustment of the differences that existed between them, which they seemed to treat with contempt, accusing the writer of insincerity.

7th. That body holds two excommunicated baptist preachers in their fellowship, who have been excommunicated by two of the churches that belong to the Raleigh Association, one by the Bethel Church for rashness and harshness, &c.; the other by Neals Creek Church, for refusing to administer the ordinances of the Gospel to said church, because that church would not declare a non-fellowship with the Raleigh Association, when the said Association had not departed from the orthodox principles of religion and was then, as well as it is now in fellowship with the orderly Baptist Associations of this State.

8th. They have declared a non-fellowship with the Theological Schools; now the meaning of the word Theology “signifies that science which treats of the being and attributes of God, his relations to us, the dispensations of his providence, his will with respect to our actions and his purposes with respect to our end.” According to this view of the subject, is it not vanity for any preacher of the Gospel or any other person to declare a non-fellowship with those schools, when God himself and those things that belong to him can be studied to the greatest advantage? Ministers of the Gospel are commanded to study, to show themselves approved unto God. &c. 2 Timothy 2, 15.

9th. They have declared a non-fellowship with the Bible Society, which society, we think one among the best in existence, it has reduced the price of the Bible, and put it into the hands of thousands who otherwise would never have received one into their hands, even the poor beggar need not be destitute of the word of life. As John the Baptist prepared the way for Christ, so multiplying the Bible prepares the minds of the people to profit by hearing the word preached. We are commanded to search the Scriptures, should we not pursue that plan which is best adapted to put them into the hands of every individual who will receive them? Is there a better plan than the one under consideration? For us to oppose Bible Societies, we fear we should be found to fight against God; closely connected with this, is the Tract Society, which is also opposed by that body, when we take into consid-

eration the good effects already produced by tracts, we think it manifest that Tract Societies ought to be encouraged, many who are now proclaiming the Gospel of Christ to sinners were converted by means of a tract, they are a kind of a private preacher, entering where ministers can have no access; as God has blessed many sinners by means of tracts, we think that, a sufficient evidence of their utility.

10th. They are also opposed to missions; in their minutes for 1828, they have said "they would not invitu (*sic*) to their pulpits, nor publish the appointment of any missionary or masonic preacher knowing him to be such." The word *missionary* means a person sent to preach the Gospel and to prepagate (*sic*) religion; therefore every minister of the Gospel is a missionary, whether we will own the name or not. Our Saviour sent out seventy at one time, and afterwards he commissioned his disciples, and of course their successors, "to go into all the world and preach the Gospel to every creature," they obeyed the command, for if we will read the Acts of the Apostles, we shall find them travelling from place to place preaching Christ crucified wherever they went, we as their successors ought to imitate their example. A large portion of the world is yet destitute of the Gospel, they are in a degraded condition, bowing to stocks and stones, they are to hear and receive the Gospel, how will it be effected? Will God send an angel to preach it to them or will he send men? The answer is at hand, he has ever sent men and they alone have a right to preach, because they alone are commanded and commissioned; they have gone forth among the heathen, many of them have been converted; this success convinces us that the cause of missions is the cause of God. We would ask how came we in possession of the Gospel, which makes us the happy people we are? Was it not by missionaries sent from Rome, in the fifth century to England? If we condemn the manner in which the Burmans and others are now receiving the Gospel, we thereby condemn the very means which put us in possession of it, what an awful thing to the opposers of missions, if at the bar of God it shall be found that they have been fighting against God! would it not be but fair for us to be goverened by the advice which was given to the enraged jews by Gamaliel? "And now I say unto you refrain from these men and let them alone, for if this council or this work be of men it will come to naught: But if it be of God ye cannot overthrow it: lest haply ye be found even to fight against God."

11th. As it relates to Free Masonry, that can no longer with propriety be a stumbling block in their way. In the propositions of reconciliation by the Raleigh Association to the Little River Association, they give it as their opinion that it is disorder for any Brother that is a member of any of the churches belonging to the Raleigh Association, hereafter to join that Fraternity, without the consent of the Church of which he is a member; and with respect to those that have already joined, if any one's remaining a member should brake (*sic*) the peace of the Church, it shall be the duty of such a brother to withdraw from said

fraternity if he cannot reconcile the Church to him otherwise, any brother thus withdrawing shall be satisfactory to the Church, &c.

In conclusion, we would say we have no other design in publishing the reasons which we have here assigned than this, that the sister Associations may know that we have no correspondence with the said Association, and why we do not. Some of our sister Associations not knowing their standing in relation to us, might correspond with them and with us, which would be disorder, nor could we receive corresponding messengers from any Association which holds connexion with them in the present situation. Dear Brethren, let us live near the Lord, and act toward each other as brethren, as children of the same family, being adopted into it by the same spirit of adoption; what Joseph said to his brethren will apply to us—"see that ye fall not out by the way."

APPENDIX 4

The place of meeting and the Moderator of the Raleigh Association for each year during the Association's history for which the information is available are given in this appendix.

The minutes for some of the meetings held during the decade beginning in 1830 and for all of the meetings held before 1830 except 1826 are lost. Such information as is included in this appendix relative to years for which no minutes are extant is based on inferences in extant minutes.

The only information available pertaining to the period 1805-1825 was recorded by error in 1826. In that year, when John Purify was Moderator and Thomas Crocker was Clerk, the names of those two officers were printed correctly at the conclusion of the minutes; but the 1826 *Annual* contained more than just the minutes *per se*—the constitution was included, also. At the end of the constitution appeared the following: "NATHAN GULLY, *Moderator*, PRESTON PEARSON, *Clerk*." This, however, was marked through, labeled "error," and corrected by hand. No information is available to permit even a calculated guess as to when Gully and Pearson were in office. All that can be said is that they served no earlier than 1805 and no later than 1825.

A table of historical data was annexed to the minutes of 1894. The compiler of that table was in error at a few points, and he apparently did not have access to some material now available.

YEAR	PLACE OF MEETING	MODERATOR ELECTED
1826	Mount Pisgah	John Purify
1827	Poplar Spring	?
1830	Haywood	James Southerland
1832	Shady Grove	John Purify
1833	Smithfield	G. W. Thompson
1834	Raleigh	?
1836*	?	James Dennis
1837	Cedar Fork	?
1839	Muddy Spring	James Dennis
1840	New Hope	James Dennis
1841	Holy Spring	James Dennis
1842	Friendship	S. Senter
1843	Wake Bethel	James Dennis

*The minutes of the 1836 meeting are preserved, but the cover is missing. No reference is made in the minutes to the place of meeting.

YEAR	PLACE OF MEETING	MODERATOR ELECTED
1844	Hephzibah	James Dennis
1845	Mount Pisgah	?
1846	Spring Branch	James Dennis
1847	Cumberland Union	James Dennis
1848	Wake Union	D. S. Williams
1849	Friendship	D. S. Williams
1850	Smithfield	P. W. Dowd
1851	Neil's Creek	P. W. Dowd
1852*	Rolesville	S. Senter
1853	Salem	S. Senter
1854	Johnston Liberty	S. Senter
1855	Piney Grove	S. Senter
1856	Hephzibah	P. W. Dowd
1857	Cedar Fork	P. W. Dowd
1858	Mount Moriah	P. W. Dowd
1859	Cumberland Union	P. W. Dowd
1860	Wake Cross Roads	J. S. Purefoy**
1861	Holly Spring	J. S. Purefoy
1862	New Bethel	J. S. Purefoy
1863	Piney Grove	J. S. Purefoy
1864	Rolesville	A. D. Blackwood
1865	Ephesus	A. D. Blackwood
1866	Olive Chapel	A. D. Blackwood
1867	Friendship	A. D. Blackwood
1868	Bethesda	A. D. Blackwood
1869	Bethany	A. D. Blackwood
1870	Shady Grove	A. D. Blackwood
1871	Hephzibah	A. D. Blackwood
1872	Johnston Liberty	A. D. Blackwood
1873	Lillington	J. C. Marcom
1874	Selma	J. C. Marcom
1875	Cary	D. B. Holland
1876	Pleasant Grove	D. B. Holland
1877	Apex	D. B. Holland
1878	Whitestone	D. B. Holland
1879	Mount Hermon	D. B. Holland
1880	Shiloh	D. B. Holland
1881	Holly Springs***	D. B. Holland
1882	Hephzibah	D. B. Holland
1883	Salem	D. B. Holland

*In 1852 P. W. Dowd was elected Moderator, but he declined. S. Senter was then chosen.

**"Purify" and "Purefoy" are different spellings of the same name. The former was common about 1830, but by 1850 the latter was used in almost every instance.

***By about 1880 "Holly Spring" was being called "Holly Springs." The latter usage has prevailed since then.

YEAR	PLACE OF MEETING	MODERATOR ELECTED
1884	Mount Moriah	D. B. Holland
1885	Inwood	N. B. Broughton
1886	Selma	J. C. Scarborough
1887	Morrisville	J. C. Scarborough
1888	Johnston Liberty	J. C. Scarborough
1889	Whitestone	W. J. Ferrell
1890	New Bethel	W. J. Ferrell
1891	Green Level	W. J. Ferrell
1892	Smithfield	E. S. Moore
1893	Mount Moriah	H. W. Norris
1894	Cary	H. W. Norris
1895	Hephzibah	H. W. Norris
1896	Shiloh	J. M. Broughton
1897	Mount Hermon	J. M. Broughton
1898	Johnston Antioch	J. M. Broughton
1899	Holly Springs	J. M. Broughton
1900	Baptist Centre	J. M. Broughton
1901	Morrisville	J. M. Broughton
1902	Lees' Chapel	J. M. Broughton
1903	Smithfield	J. M. Broughton
1904	Shady Grove	E. L. Middleton
1905	Cary	E. L. Middleton
1906	Leesville	E. L. Middleton
1907	Wakefield	E. L. Middleton
1908	Green Level	N. B. Broughton
1909	McCullers	N. B. Broughton
1910	Apex	N. B. Broughton
1911	Knightdale	N. B. Broughton
1912	Fuquay Springs	N. B. Broughton
1913	Cary	N. B. Broughton
1914	Inwood	A. B. Hunter
1915	Good Hope	A. B. Hunter
1916	Leesville	A. B. Hunter
1917	Zebulon	A. B. Hunter
1918	Meeting called off due to Spanish Influenza epidemic	
1919	Collin's Grove	A. B. Hunter
1920	Hephzibah	A. B. Hunter
1921	Salem	A. B. Hunter
1922	Swift Creek	A. B. Hunter
1923	Knight's Chapel	J. D. Berry
1924	Apex	J. D. Berry
1925	Zebulon	J. D. Berry
1926	Cary	J. D. Berry
1927	Pleasant Grove	J. D. Berry
1928	Green Level	J. D. Berry
1929	Holly Springs	J. D. Berry
1930	Fuquay Springs	J. D. Berry
1931	Wendell	J. D. Berry

YEAR	PLACE OF MEETING	MODERATOR ELECTED
1932	Ephesus	J. D. Berry
1933	Pullen	J. D. Berry/S. W. Oldham*
1934	Salem	S. W. Oldham
1935	Hephzibah	L. R. Evans
1936	Good Hope	L. R. Evans
1937	Pleasant Grove	L. R. Evans
1938	Apex	R. N. Simms, Jr.
1939	Bethlehem	R. N. Simms, Jr.
1940	Green Level	D. M. Branch
1941	Holly Springs	D. M. Branch
1942	Zebulon	F. A. Burns
1943	Fuquay Springs	G. J. Griffin
1944	Tabernacle	G. J. Griffin
1945	Wake Forest	F. H. Scofield
1946	Cary	C. O. Greene
1947	Calvary	C. O. Greene
1948	Wendell	C. G. Mumford
1949	Memorial Auditorium, Raleigh, & Franklinton ..	C. G. Mumford
1950	Meredith College and Pullen Mem'l. Ch.	E. J. Rogers
1951	Zebulon	E. J. Rogers
1952	Raleigh First Ch. and Green Level	J. G. Murray
1953	Hayes Barton	J. G. Murray
1954	Rolesville	Robert Simms, Jr.

*J. D. Berry declined re-election in 1933 but was prevailed upon to serve until the close of the 1933 session. S. W. Oldham was elected at the 1933 session; his term of office began at the close of the 1933 session and continued until the close of the 1944 session. This fixed the pattern which still prevails, i. e., a moderator is elected at each session to begin his term of office at the close of that session and to continue in office until the close of the following session.

APPENDIX 5

The preacher of the annual sermon and the Clerk of the Raleigh Association for each year during the Association's history for which the information is available are given in this appendix.

Preston Pearson was Clerk of the Association sometime during the period 1805 - 1825, but just when he served is not known (*Cf. ante*, p. 71).

The name of the preacher of each annual sermon is taken from the minutes of the session at which he preached. Where minutes for a given year are not available, the name of the preacher is taken from the assignment made the previous year, if the minutes for that previous year are available.

YEAR	CLERK ELECTED	PREACHER
1826	Thomas Crocker	John Purify
1827	?	E. Trice
1830	Thomas Crocker	Thomas Crocker
1832	G. W. Purify	Stephen Senter
1833	G. W. Purify	D. S. Williams
1834	?	Q. M. Trotman
1836	Wm. Roles	James Dennis
1837	?	John Armstrong
1839	S. P. Norris	John Purify
1840	S. P. Norris	A. J. Battle
1841	S. P. Norris	W. A. Atkinson
1842	S. P. Norris	C. L. Frey
1843	S. P. Norris	David Thomson
1844	S. P. Norris	Elisha Webb
1845	S. P. Norris	P. W. Dowd
1846	S. P. Norris	James Dennis
1847	S. P. Norris	James Purefoy*
1848	S. P. Norris	Johnson Olive
1849	S. P. Norris	L. C. Hinton
1850	S. P. Norris	J. C. Marcom
1851	J. C. Marcom	P. W. Dowd
1852	S. P. Norris	W. M. Wingate
1853	S. P. Norris	Sam. Senter
1854	S. P. Norris	Johnson Olive
1855	D. B. Holland	Johnson Olive
1856	D. B. Holland	T. E. Skinner
1857	D. B. Holland	J. C. Marcom
1858	D. B. Holland	Johnson Olive

**Cf Ante*, p. 72, second footnote.

YEAR	CLERK ELECTED	PREACHER
1859	D. B. Holland	J. S. Purefoy
1860	D. B. Holland	P. W. Dowd
1861	D. B. Holland	Stinson Ivey
1862	D. B. Holland	A. D. Blackwood
1863	D. B. Holland	J. S. Purefoy
1864	D. B. Holland	J. C. Marcom
1865	D. B. Holland	J. S. Purefoy
1866	D. B. Holland	J. C. Marcom
1867	D. B. Holland	A. D. Blackwood
1868	D. B. Holland	A. T. Walters
1869	D. B. Holland	O. Churchill
1870	D. B. Holland	Amos Weaver
1871	D. B. Holland	Johnson Olive
1872	D. B. Holland	J. C. Marcom
1873	D. B. Holland	Amos Weaver
1874	D. B. Holland	J. C. Marcom
1875	J. Q. Williams	Stinson Ivey
1876	J. Q. Williams	Amos Weaver
1877	J. Q. Williams	G. J. Dowell
1878	J. M. Broughton	W. R. Gwaltney
1879	J. M. Broughton	Elias Dobson
1880	J. M. Broughton	Allen Betts
1881	J. M. Broughton	W. R. Gwaltney
1882	N. B. Broughton	J. K. Howell
1883	L. O. Lougee	J. B. Boothes
1884	L. O. Lougee	A. D. Hunter
1885	L. O. Lougee	W. A. Nelson
1886	L. O. Lougee	O. L. Stringfield
1887	L. O. Lougee	J. R. Jones
1888	L. O. Lougee	S. H. Thompson
1889	L. O. Lougee	A. D. Hunter
1890	L. O. Lougee	J. J. Hall
1891	L. O. Lougee	J. J. Hall
1892	L. O. Lougee	Worley Creech
1893	L. O. Lougee	J. W. Carter
1894	L. O. Lougee	A. M. Simms
1895	J. C. Birdsong	O. L. Stringfield
1896	J. C. Birdsong	(none)
1897	J. C. Birdsong	W. H. Davis
1898	J. C. Birdsong	J. F. Tuttle
1899	J. C. Birdsong	A. D. Hunter
1900	J. C. Birdsong	John Lewis
1901	J. C. Birdsong	A. A. Butler
1902	J. C. Birdsong	W. D. Hubbard
1903	J. C. Birdsong	S. W. Oldham
1904	J. C. Birdsong	J. M. White
1905	G. M. Beavers	R. J. Bateman
1906	J. C. Birdsong	J. C. Massee

YEAR	CLERK ELECTED	PREACHER
1907	J. C. Birdsong	W. R. Beach
1908	J. C. Birdsong	L. M. Hobbs
1909	J. C. Birdsong	A. J. Moncrief
1910	T. C. Council	E. M. Lassiter
1911	T. C. Council	L. E. M. Freeman
1912	T. C. Council	J. N. Hilliard
1913	T. C. Council	A. V. Joyner
1914	T. C. Council	W. P. Campbell
1915	T. C. Council	J. N. Cowan
1916	T. C. Council	W. L. Griggs
1917	T. C. Council	J. H. Barnes
1918	Meeting called off due to Spanish Influenza epidemic	
1919	T. C. Council	(none)
1920	T. C. Council	J. A. Ellis
1921	T. C. Council	T. S. Guy
1922	T. C. Council	G. T. Mills
1923	T. C. Council	C. L. Greaves
1924	T. C. Council	S. W. Oldham
1925	T. C. Council	C. F. Hudson
1926	T. C. Council	J. P. Harris
1927	T. C. Council	R. F. Hall
1928	T. C. Council	E. G. Davis
1929	T. C. Council	G. N. Cowan
1930	T. C. Council	R. H. Herring
1931	T. C. Council	Jesse McCarter
1932	T. C. Council	R. F. Hall
1933	T. C. Council	F. C. Feezor
1934	T. C. Council	L. R. Evans
1935	T. C. Council	O. G. Tillman
1936	T. C. Council	G. T. Mills
1937	T. C. Council	C. L. Ousley
1938	T. C. Council	T. S. Lawrence
1939	T. C. Council	G. J. Griffin
1940	T. C. Council	J. R. Link
1941	T. C. Council	L. C. Sheppard
1942	R. T. Stancil	G. A. Hendricks
1943	R. T. Stancil	W. S. Caudle
1944	R. T. Stancil	F. O. Mixon
1945	R. T. Stancil	C. M. Townsend
1946	R. T. Stancil	W. M. Page
1947	Miss Eliz. Murray	J. U. Garner
1948	Carlton Mitchell	B. E. Jones
1949	Carlton Mitchell	Samuel Johnson
1950*	Carlton Mitchell	J. W. Kincheloe

*In addition to the regular session in October, 1950, a Spring Session was held in March with Tabernacle Church of Raleigh. The preacher for the Spring Session was L. Bun Olive.

1951	Carlton Mitchell	Ross Cadle
1952	A. D. Aldrich	J. L. Coley
1953	A. L. Aycock	W. M. Craig
1954	A. L. Aycock	L. J. Morris

APPENDIX 6

CENTRAL ASSOCIATION*

Central Association was organized October 25, 1860, at Forestville, N. C., with seven churches, namely: Flat Rock, Franklinton, and Wake Forest from Tar River Association; Brassfield from Flat River Association; Mt. Vernon and New Hope from Raleigh Association; and one newly constituted church, Forestville.¹

Since its organization the association has grown rapidly. Newly constituted churches received into the association have included Oak Grove and Olive Branch in 1876;² Millbrook (as Midway) in 1877;³ Bay Leaf in 1880;⁴ Youngsville in 1881;⁵ Stoney Hill and Rocky Ford in 1886;⁶ Harris Chapel in 1890;⁷ West Raleigh in 1895;⁸ Bethlehem in 1896;⁹ Bethany in 1899;¹⁰ Falls in 1900;¹¹ Glen Royal in 1903;¹² Union Chapel in 1912;¹³ Johnson Memorial in 1914;¹⁴ West Grove in 1918;¹⁵ and Hayes-Barton in 1927.¹⁶ Other additions came from adjoining associations. From Raleigh Association came the First Church of Raleigh in 1861;¹⁷ Rolesville and Wake

*This brief history of the Central Association is taken from *Inventory of the Church Archives of North Carolina, Southern Baptist Convention, CENTRAL ASSOCIATION*, North Carolina Historical Records Survey Project, Division of Community Service Programs, Work Projects Administration, Raleigh, North Carolina, February, 1941, pp. 1-4.

¹*Minutes of the Eighteenth Annual Session of the Central Baptist Association, Held with New Hope Church, Wake County, N. C., July 26th, 27th, 28th and 29th, 1877.* (Minutes of the various associations are hereafter cited as *Minutes* with the name of the association and the year.)

²*Minutes, Central Association, 1876, p. 5.*

³*Ibid., 1877, p. 5.*

⁴*Ibid., 1880, p. 4.*

⁵*Ibid., 1881, p. 4.*

⁶*Ibid., 1886, pp. 5, 4.*

⁷*Ibid., 1890, p. 4.*

⁸*Ibid., 1895, p. 5.*

⁹*Ibid., 1896, p. 4.*

¹⁰*Ibid., 1899, p. 7.*

¹¹*Ibid., 1900, p. 4.*

¹²*Ibid., 1903, p. 4.*

¹³*Ibid., 1912, p. 7.*

¹⁴*Ibid., 1914, p. 8.*

¹⁵*Ibid., 1918, p. 16.*

¹⁶*Ibid., 1927, p. 9.*

¹⁷*Ibid., 1861, p. 10.*

Cross Roads in 1866;¹⁸ Wake Union in 1867;¹⁹ Hopkins Chapel in 1874;²⁰ Samaria in 1903;²¹ and Wakefield in 1907.²² Perry's Chapel, admitted 1865,²³ and Mt. Olivet, admitted 1888,²⁴ were received from Tar River Association. From Flat River Association came New Bethel in 1867²⁵ and Mary's Chapel and New Light in 1921.²⁶ Oak Grove was readmitted in 1887 as a reorganized church.²⁷ Woodland, received in 1868;²⁸ Peace Chapel, received in 1888;²⁹ and Oak Ridge received in 1897,³⁰ were not received as newly constituted churches or from any other association. Greenwood was probably received in 1870 as a newly constituted church.³¹

Since its organization the association has lost seven churches. Olive Branch was granted a letter of dismissal to unite with Mt. Zion Association in 1885.³² Peace Chapel was granted a letter of dismissal to join Flat River Association in 1890.³³ The other five churches have simply ceased to be reported as members of the association and probably became defunct near the date they were last reported. These churches, with the dates of the last minutes in which they were reported, are: Greenwood, 1876; Rocky Ford, 1908, West Raleigh, 1911; West Grove, 1922; and Union Chapel, 1937. Perry's Chapel was granted a letter of dismissal at its own request in 1873,³⁴ but rejoined 1875³⁵ and is a member at present. Oak Grove was not listed as a member of Central Association 1879-86, during which time the church was inactive.

The membership of the association has increased rapidly. In 1861 the constituent churches reported a total membership of 1,149. By 1871

¹⁸*Minutes, Raleigh Association, 1865, p. 8; Minutes, Central Association, 1865, pp. 5-6.*

¹⁹*Minutes, Raleigh Association, 1866, p. 8; Minutes, Central Association, 1867, p. 2.*

²⁰*Minutes, Central Association, 1874, p. 5.*

²¹Not listed as a member of Raleigh Association after 1900, *Minutes, Raleigh Association, 1900, p. 2*; received into Central Association in 1903, *Minutes, Central Association, 1903, p. 3.*

²²*Minutes, Raleigh Association, 1906, p. 5; Minutes, Central Association, 1907, p. 4.*

²³*Minutes, Central Association, 1865, p. 3.*

²⁴*Minutes, Central Association, 1888, p. 5.*

²⁵*Ibid., 1867, p. 2.*

²⁶*Ibid., 1921, p. 11.*

²⁷*Ibid., 1887, p. 4.*

²⁸*Ibid., 1868, p. 2.*

²⁹*Ibid., 1888, p. 8.*

³⁰*Ibid., 1897, p. 8.*

³¹*Minutes of Central Association for 1870 were not available. Listed as a member for first time in Minutes, Central Association, 1871, p. 11.*

³²*Minutes, Central Association, 1885, p. 5.*

³³*Ibid., 1890, p. 4.*

³⁴*Ibid., 1873, p. 6.*

³⁵*Ibid., 1875, p. 4.*

this had increased to 2,244; in 1880 to 2,654; in 1890 to 3,023; in 1900 to 3,526; in 1910 to 4,726; in 1920 to 6,106; in 1930 to 8,653; and in 1938 to 10,010.³⁶

The organization of the Central Association, like other associations affiliated with the Southern Baptist Convention, is simple. In 1861 the constitution provided that the working body consist of not more than five messengers elected annually from its constituent churches,³⁷ but in 1868 the working body consisted of all ministers of churches represented in the association in addition to the five messengers from each church.³⁸ In 1899 the constitution was amended to read three messengers from each church.³⁹ In 1861 the elected officers were a moderator, clerk, treasurer, and an executive board.⁴⁰ In 1876 the constitution was amended to include the election of a historian,⁴¹ and in 1901 to include the election of a vice-moderator.⁴² In 1865 the constitution read that an executive board "shall be" appointed, but in 1870 the constitution states an executive board "may be" appointed.⁴³ It is the duty of the moderator to preside at meetings, appoint committees, and perform such other duties as are required of presiding officers. The duty of the vice-moderator is to preside in the absence of the moderator. The clerk is to keep a record of the proceedings of the association and to see that the minutes are printed and distributed to the constituent churches. The treasurer has charge of all funds of the association, and may pay them out only under the direction of the association. The duty of the historian is to submit at each annual session a history of one of the constituent churches. The executive committee supervises the general affairs of the association, and devotes itself especially to the provision of adequate ministerial and missionary service in the area of the association. Committees are usually appointed to encourage subscriptions to religious periodicals; to solicit support for missions and for various denominational institutions; to encourage attendance at denominational schools; to stimulate Sunday Schools; and to select the date, place, and preacher for the next annual meeting.⁴⁴

The records of the association are kept only in the form of printed minutes of the annual sessions which includes lists of delegates, minutes, and committee members; a record of proceedings; reports of committees; financial reports; and statistical reports covering member-

³⁶Data drawn from statistical tables in minutes for years cited.

³⁷*Minutes, Central Association, 1861*, p. 4.

³⁸*Ibid.*, 1868, p. 14.

³⁹*Minutes, Central Association, 1899*, p. 15.

⁴⁰*Ibid.*, 1861, p. 4.

⁴¹*Ibid.*, 1876, p. 10.

⁴²*Ibid.*, 1901, p. 5.

⁴³The constitution has evidently been amended to rectify this change, however, no amendment is found in the minutes between 1865 and 1870 to cover this change in wording.

⁴⁴*Minutes, Central Association, passim*.

ship, Sunday School, property, and finances of the constituent churches.

Since 1860 the following men have served the association as moderators:⁴⁵

N. E. Cannady	1860-61, 1865-71, 1873-82
S. H. Cannady	1862
S. S. Biddle	1863-64
George B. Allen	1872
L. R. Mills	1883-85
W. L. Poteat	1886-87
W. C. Powell	1888
A. C. Green	1889, 1897
N. Y. Gulley	1890-92, 1894-96
W. B. Royall	1893, 1900-1917
John E. Ray	1898
M. R. Pernell	1899
Charles E. Brewer	1918-19
W. R. Cullom	1920-28
W. W. Davidson	1929-31
L. L. Preddy	1932
R. L. Randolph	1933
Claude F. Gaddy	1934-36
Carl W. Townsend	1937-39
J. A. Easley	1940-41
J. D. Morris	1942-43

The following men have served the association as clerks:⁴⁶

B. W. Justice	1860-61, 1865-70
D. T. Averitt	1862
W. J. Palmer	1863-64
F. M. Purefoy	1871
William B. Dunn, Jr.	1872
N. B. Broughton	1873-75
L. R. Mills	1876-77
B. F. Montague	1878-79
L. N. Chappell	1880, 1885-87
J. N. Holding	1881-84
Charles E. Brewer	1888-93, 1897-1914
J. V. Devenny	1894-96
E. W. Sikes	1915
W. R. Powell	1916-43

⁴⁵Names of moderators for 1864 taken from the minutes of Central Association for 1863; for 1870 taken from the minutes for 1869; and for 1860-63, 1865-69, 1871--, were taken from the minutes for the years cited.

⁴⁶Names of clerks for 1864 taken from the minutes of Central Association for 1863; for 1870 taken from the minutes for 1869; and for 1960-63, 1865-69, 1871--, were taken from the minutes for the years cited.

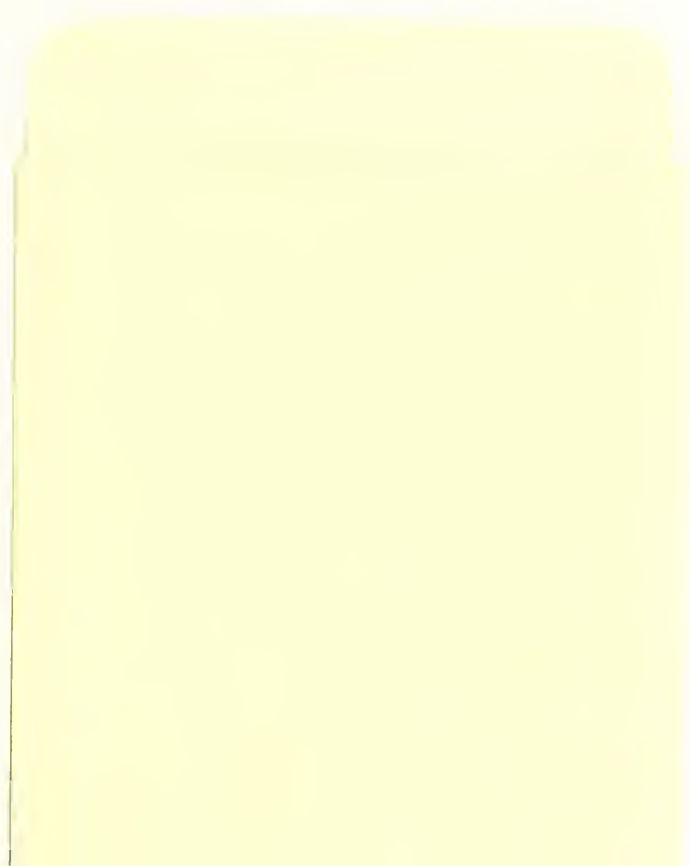
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